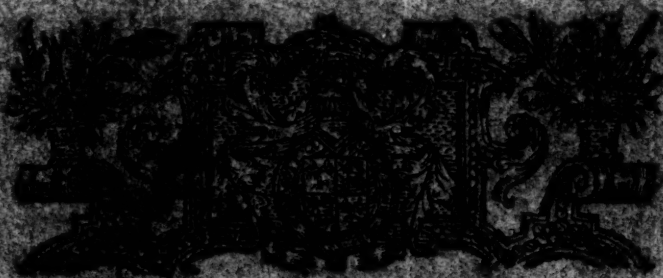


THE HISTORIE

OF
The Damnable Life and
deserved Death of Doctor
JOHN FAVSTVS.

Newly imprinted, and in convenient places, im-
perfect matter amended, according to the true
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A Discourse of the most famous Doctor

JOHN FAUSTVS of *Wittenberg* in *Germanie* Coniurer and
Nectromancer: wherein is declared many strange things
that he himselfe had scene and done in the earth, and in the
ayre, with his bringing vp, his Trauels, Studies,
and last end.

Of his Parentage and Birth.

Chap. 1.

Iohn Faustus, bozne in the Towne of Rhodes, be-
ing in the Province of Weimer in Germanie, his
father a poore Husbandman, and not able well to
bring him vp, but hauing an Uncle at Wittenberg
a rich man, and without issue, tooke this Faustus
from his father, and made him his heire: insomuch
that his father was no more troubled with him,
for he remained with his Uncle at Wirrenberg,
where he was kept at the Uniuersity in the same Citie to study Diuini-
tie: but Faustus being of a naughty mind and otherwise addicted, applied
not his studies, but tooke himselfe to other exercises; the which his Uncle
oftentimes hearing, rebuked him for it: as Eli oftentimes rebuked his
children for sinning against the Lord, euen so this good man laboured
to haue Faustus apply his study of Diuinitie, that he might come to the
knowledge of God and his lawes: but it is manifest that many vertu-
ous parents haue wicked children, as Cain, Reuben, Absolon, and such
like haue bene to their parents, so this Faustus hauing godly parents,
who seeing him to be of a toward wit, were very desirous to bring him
vp in those vertuous studies, namely of Diuinitie, but he gaue himselfe
secretly to studie Necromancie and Coniuration, insomuch that few
or none could perceine his profession.

But to the purpose: Faustus continued at study in the Uniuersitie, and
was by the Rectors and sixteen Maisters afterwards examined how he
had profited in his studies, and being found by them that none for his
time were able to argue with him in Diuinitie, or for the excellencie of

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his wisdom to compare with him, with one consent they made him Doctor of Diuinitie. But Doctor Faustus within short time after he had obtained his degree, fell into such fantasies and deep cogitations, that he was mocked of many, and of the most part of the Students was called the Speculator; and sometimes he would throw the Scriptures from him, as though he had no care of his former profession: so that he began a most ungodly life, as hereafter more at large may appeare; for the old prouerbe saith, Who can hold that will away? so who can hold Faustus from the diuel, that seeks after him with all his endeouour? For he accompanied himselfe with diuers that were scene in those diuellish Arts, & that had the Chaldean, Persian, Hebrew, Arabian and Greeke tongues, vsing figures, characters, coniurations, incantations, with many other ceremonies belonging to those infernall Arts, as Necromancie, charmes, soothsayings, Witchcraft, Enchantment, being delighted with their bookes, words and names so well, that he studied day & night therein, insomuch that he could not abide to be called Doctor of Diuinitie, but waxed a worldly man, and named himselfe an Astrologian, & a Mathematician, and for a shadow sometimes a Physitian, and did great cures, namely with herbes, rootes, waters, drinks, receits, and clisters. And without doubt he was passing wise, and excellent perfect in the holy Scriptures; But he that knoweth his maisters will, and doth it not, is worthy to be beaten with many stripes. It is written, No man can serue two masters: and, Thou shalt not tempt the Lord thy God: but Faustus threw all this in the wind, and made his soule of no estimation; regarding more his worldly pleasures then the ioyes to come; therefore at the day of iudgement there is no hope of his redemption.

How Doctor *Faustus* began to practise in his diuellish Art, and how he coniured the Diuel, making him to appeare, and meet him on the morrow at his own house. Chap. 2.

Y Du haue heard before that all Faustus minde was set to study the Arts of Necromancie and Coniuration, the which exercise he followed day and night; and taking to him the wings of an Eagle, thought to flie ouer the whole world, and to know the secrets of heauen and earth: for his speculation was so wonderfull, being expert in vsing his Vocabula, Figures, Characters, Coniuration, and other ceremoniall actions, that in all haste he put in practise to bring the Diuell before him. And taking his way to a thicke Wood nere to Wittenberg, called in the Germane tongue Spiller Wale, that is in English the Spillers wood: (as Faustus would oftentimes boast of it amongst his crue being in iollity) he came into the same wood towards euening into a crosse way.

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way, where he made with a wand a Circle in the dust, and within that many more Circles and Characters: and thus he past away the time untill it was nine or ten of the clocke in the night, then began Doctor Faustus to call on Mephistophiles the Spirit, and to charge him in the name of Belzebub. to appeare there personally, without any long stay: then presently the diuell began so great a rumour in the wood, as if heauen and earth would haue come together, with winde, that trees bowed their tops to the ground: then fell the diuell to bleate as if the whole wood had bene full of Lions, and sodainly about the Circle ranne the diuell, as if a thousand wagons had bene running together on paved stones. After this, at the foure corners of the Wood it thundred horribly, with such lightnings, as if the whole world to his seeming had bene on fire. Faustus all this while halfe amazed at the diuels so long tarrying, and doubting whether he were best to abide any more such horrible coniurings, thought to leaue his Circle and depart: whereupon the diuell made him such musicke of all sorts, as if the Nymphes themselves had bin in place: whereat Faustus was reuiued, and stood stoutly in his Circle expecting his purpose, and beganne againe to coniure the Spirit Mephistophiles in the name of the Prince of Diuels to appeare in his likenesse: whereat sodainly ouer his head hung houerling in the aire a mightie Dragon: then calles Faustus againe after his diuellish manner, at which there was a monstrous crie in the Wood as if hell had bene open, and all the tormented soules crying to God for mercie: presently not three fathome aboue his head fell a flame, in manner of a lightning, and changed it selfe into a Globe, yet Faustus feared it not, but did perswade himselfe that the Diuell should giue him his request before he would leaue. Oftentimes after to his companions he would boast, that he had the stoutest head vnder the cope of heauen at commandement: whereat they answered, they knew none stouter then the Pope or Emperour: but Doctor Faustus said, The Head that is my seruant, is aboue all on earth; and repeated certaine words out of Saint Paul to the Ephesians to make his argument good: the Prince of this world is vpon earth, and vnder heauen. Well, let vs come againe to his coniuration, where we left him at his fierie Globe. Faustus vered at his spirits so long tarrying, vsed his charmes, with full purpose not to depart before he had his intent, and crying on Mephistophiles the Spirit, sodainly the globe opened, and sprung vp in height of a man, so burning a time, in the end it conuerted to the shape of a fiery man. This pleasant beast ran about the circle a great while, and lastly appeared in the manner of a gray Friar, asking Faustus what was his request: Faustus

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commanded that the next morning at twelue of the clocke he should appeare to him at his house: but the Diuell would in no wise grant: Faustus began again to coniure him in the name of Belzebub, that he should fulfill his request: whereupon the Spirit agreed, and so they departed each one his way.

The conference of Doctor *Faustus* with his spirit *Mephostophiles* the morning following at his owne house. Chap. 3.

DOCTOR Faustus hauing commanded the Spirit to be with him at his houre appointed, he came and appeared in his chamber, demanding of Faustus, what his desire was: then began Doctor Faustus a new with him, to coniure him that he should be obedient vnto him, and to answer him certaine articles, and to fulfill them in all points.

1. That the Spirit should serue him and be obedient vnto him in all things that he asked of him from that houre till the houre of his death.
2. Further, any thing that he desired of him he should bring it him.
3. Also, that in all Faustus his demaunds and interrogations, the Spirit should tell him nothing but that which was true.

Whereupon the Spirit answered, and laid his case forth, that he had no such power of himselfe, vntill he had first giuen his Prince (that was ruler ouer him) to vnderstand thereof, and to know if he could obtaine so much of his Lord; therefore speake further, that I may do thy whole desire to my Prince, for it is not in my power to fulfill without his leaue. Shew me the cause why? said Faustus. The Spirit answered, Faustus, thou shalt vnderstand that with vs it is euen as well a kingdome as with you on earth; yea, we haue our rulers and seruants, as I my selfe am one, and we haue our whole number the Legion: for although that Lucifer is thrust and fallen out of heauen through his pride and high minde, yet he hath notwithstanding a Legion of Deuils at his commandement, that we call the Orientall Princes, for his power is great and infinite. Also there is a power in Meridie, in Septentrio, in Occidente: and for that Lucifer hath his kingdome vnder heauen, we must change and giue our selues to men to serue them at their pleasure. It is also certaine we haue neuer as yet opened vnto any man the truth of our dwelling, neither of our ruling, neither what our power is, neither haue we giuen any man any gift, or learned him any thing, except he promise to be ours.

Doctor Faustus vpon this arose where he sate, & said, I will haue my request, and yet I will not be damned. The Spirit answered, then shalt thou

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thou want thy desire, and yet art thou mine notwithstanding; if any man would detaine thee, it is vaine, for thy infidelitie hath confounded thee.

Hereupon spake Faustus, get thee hence from me, and take S. Valentines farewell and Crisman with thee, yet I coniure thee that thou be here at euening, and bethinke thy selfe of that I haue asked thee, and aske thy Princes counsell therein. Mephostophiles the Spirit thus answered, vanished away, leauing Faustus in his studie, where he sat pondring with himselfe, how he might obtaine his request of the Diuell without losse of his soule; yet was fully resolved in himselfe, rather then to want his pleasure, to do what the Spirit and his Lord should condition vpon.

The second time of the Spirit appearing to *Faustus* in his house, and their parley. Chap. 4.

FAustus continued in his diuellish cogitations, neuer mouing out of the place where the Spirit left him, such was his seruent loue to the diuell: the night appoaching, this swift flying spirit appeared to Faustus, offering himselfe with all submission to his seruice, with full authoritie from his Prince to doe whatsoeuer hee would request; if so be Faustus would promise to be his: this answer I bring thee, and an answer must thou make by me againe; yet will I heare what is thy desire, because thou hast swozne me to be here at this time. Doctor Faustus gaue him this answer, though faintly (for his soules sake) that his request was none other but to become a diuell, or at the least a limbe of him; and that the Spirit should agree vnto these articles as followeth.

1. That he might be a spirit in shape and qualitie.
2. That Mephostophiles should be his seruant at his commaundement.
3. That Mephostophiles should bring him any thing, and do for him whatsoeuer.
4. That all times hee should be in his house inuisible to all men except onely to himselfe, and at his commandement to shew himselfe.
5. Lastly, that Mephostophiles should at all times appeare at his command, in what forme or shape soeuer he would.

Upon these points the Spirit answered Doctor Faustus, that all this should be granted him and fulfilled, and more, if he would agree vnto him vpon certaine articles as followeth.

First, that Doctor Faustus should giue himselfe to the Lord Lucifer, bodie and soule.

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Secondly, for confirmation of the same he should make him a writing written with his owne blood.

Thirdly, that he would be an enemy to all Christian people.

Fourthly, that he would deny the Christian belief.

Fifthly, that he let not any man change his opinion, if so be any man should go about to dissuade or withdraw him from it.

Further, the Spirit promised Faustus to give him certaine yeares to live in health and pleasure, and when such yeares were expired, that then Faustus should be fetched away: and if he would hold these articles and conditions, that then he should have all whatsoever his heart would wish or desire, and that Faustus should quickly perceine himselfe to be a spirit in all manner of actions whatsoever. Hereupon Doctor Faustus his minde was so inflamed, that he forgot his soule, and promised Mephistophiles to hold all things as he had mentioned them: he thought the Diuell was not blacke as they vse to paint him, nor hell so hote as the people say, &c.

The third parley betweene Doctor *Faustus* and *Mephistophiles* about a conclusion. Chap. 5.

After Doctor Faustus had made his promise to the Diuell, in the morning betimes he called the Spirit before him, and commanded him that he should alwayes come to him like a frier, after the Order of S. Francis, with a bell in his hand like S. Anthonie, and to ring it once or twice before he appeared, that he might know of his certaine coming. Then Faustus demanded of his spirit what was his name. The spirit answered, My name is as thou sayest, Mephistophiles, and I am a Prince, but a servant to Lucifer, and all the circuit from Septentrion to the Meridian I rule vnder him. Euen at these words was this wicked wretch Faustus inflamed, to heare himselfe to haue gotten so great a Potentate to serue him, forgetting the Lord his maker, and Christ his Redemer, became an enemy to all mankind, yea worse then the Giants, whom the Poets feigne to climbe the hils to make warre with the Gods: not vnlike the enemy of God and his Christ, that for his pride was cast into hell: so likewise Faustus forgot, that high climbers catch the greatest falls, and sweet meates haue oft the sowrest sauour.

After a while Faustus promised Mephistophiles to write and make his obligation, with full assurance of the articles in the chapter before rehearsed. A pitifull case (Christian Reader,) for certainly this letter or obligation was found in his house after his most lamentable end, with all the rest of his damnable practises vsed in his whole life.

Therefore

of Doctor Faustus.

Therefore I wish all Christians to take example by this wicked Doctor, and to be comforted in Christ, contenting themselves with that vocation, whereunto it hath pleased God to call them, and not to esteeme the vaine delight of this life, as it did this unhappy Faustus in giuing his soule to the deuill: and to confirme it the more assuredly, he tooke a small penknife and prickt a veine in his left hand, and for certainty thereupon, were seene on his hand these words written, as if they had beene written with blood, O homo fuge, whereat the spirit vanished, but Faustus continued in his damnable minde.

How Doctor *Faustus* set his blood in a saucer on warme ashes,
and writ as followeth. Chap. 6.

Iohn Faustus Doctor, doe openly acknowledge with mine owne hand, to the greater force and strengthening of this letter, that sithence I began to study and speculate the course and order of the Elements, I haue not found thzough the gift that is giuen me from aboue, any such learning and wisdom, that can bring me to my desires: and for that I finde that men are vnable to instruct me any further in the matter, now haue I Doctor Faustus, vnto the hellish Prince of Orient, and his messenger Mephistophiles, giuen both body and soule, vpon such conditions, that they shall learne me, and fulfill my desire in all things as they haue promised and bowed vnto me, with due obedience vnto me according to the articles mentioned betweene vs.

Further, I couenant and grant with them by these presents, that at the end of 24. yeares next ensuing the date of this present letter. they being expired and I in the meane time, during the said yeeres be serued of them at my will, they accomplishing my desires to the full in all points as we are agreed: that then I giue them all power to doe with me at their pleasure, to rule, to send, fetch or carry me or mine, be it either body, soule, flesh, blood, or goods, into their habitation, be it where soeuer: and herevpon, I desie God and his Christ, all the host of Heauen, and all liuing creatures that beare the shape of God, yea all that liues: and againe I say it, and it shall be so. And to the more strengthening of this writing, I haue written it with mine owne hand and blood being in perfect memory: And herevpon, I subscribe to it with my name and title, calling all the infernall, middle, and supream powers to witnesse of this my Letter and subscription:

John Faustus approued in the Elements and the spiritual Doctor.

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How *Mephostophiles* came for his writing, and in what manner hee appeared, and his sights he shewed him : and how he caused him to keepe a copie of his owne writing. Chap. 7.

Doctor *Faustus* sitting pensive, hauing but one onely boy with him, sodainly there appeared his spirit *Mephostophiles*, in likenesse of a fiery man, from whom issued most horrible fiery flames, insomuch that the boy was afraid, but being hardened by his Maister he bad him stand still and he should haue no harme : the spirit began to bleate as in a singing manner. This pretty sport pleased Doctor *Faustus* well, but he would not call his spirit into his Counting-house, untill he had scene more : anon was heard a rushing of armed men, and trampling of horses : this ceasing, came a kennell of Hounds, and they chased a great Hart in the Hall, and there the Hart was slaine : *Faustus* took heart, came forth, and looked vpon the Hart, but presently before him there was a Lyon and a Dragon together fighting so fiercely, that *Faustus* thought they would haue brought downe the house, but the Dragon ouer came the Lyon and so they vanished.

After this came in a Peacocke and a Peahen, the cocke bustling of his taile, and turning to the female, beat her and so vanished. Afterward followed a furious Bull, that with a full fiercenes ranne vpon *Faustus*, but comming nere him vanished away. Afterward followed a great olde Ape, this Ape offered *Faustus* the hand, but he refused : so the Ape ran out of the Hall againe. Herevpon fell a mist in the Hall, that *Faustus* saw no light, but it lasted not, and so sone as it was gone, there lay before *Faustus* two great sakes one full of gold the other full of silver.

Lastly, was heard by *Faustus* all manner instruments of musicke, as Organs, Clarigolds, Lutes, Vials, Citternes, Mights, Hornpipes, Flutes, Anomes, Harpes, and all manner other instruments : which so vanished his minde, that he thought he had bene in another world, forgot both body and soule, insomuch that he was minded neuer to change his opinion concerning that which he had done. Hereat came *Mephostophiles* into the Hall to *Faustus*, in apparell like vnto a frier to whom *Faustus* spake, thou hast done me a wonderfull pleasure in shewing me this pastime, if thou continue as thou hast begun, thou shalt win my heart and soule, yea and haue it. *Mephostophiles* answered this is nothing, I will please thee better, yea, that thou maist know my power and all, aske what thou wilt request of me, that shalt thou haue, conditionally hold thy promise, and giue me thy hand-writing, at which words the wretch thrust forth his hand, saying hold thee there hast thou

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my promise: Mephostophiles took the writing, and willed Faustus to take a copie of it: with that the peruerse Faustus being resolute in his damnation, wrote a copie thereof, and gaue the deuill the one, and kept in hoke the other. Thus the spirit and Faustus were agreed and dwelt together, no doubt there was a vertuous house-keeping.

The manner how *Faustus* proceeded in his damnable life, and of the diligent seruice the *Mephostophiles* vsed towards him. Chap. 8.

Detoz Faustus hauing giuen his soule to the diuell, renouncing all the powers of heauen, confirming this lamentable action with his owne blood, and hauing already deliuered his writing, now into the deuills hand, the which so puffed vp his heart, that he forget the minde of a man, and thought himselfe to be a spirit. This Faustus, dwelt at his Uncles house at Wittenberg, who died, and bequeathed it in his Testament to his cosin Faustus. Faustus kept a boy with him, that was his Scholler, an unhappy wag, called Christopher Wagner, to whom this sport and life that he saw his maister follow seemed pleasant. Faustus loued the boy well, hoping to make him as good oz better sene in his diuellish exercises then himselfe, and he was fellow with Mephostophiles: otherwise Faustus had no company in his house, but himselfe, his boy and his spirit, that euer was diligent at Faustus commaund, going about the house cloathed like a Frier, with a little bell in his hand sene of none but Faustus. For his victuals and other necessities, Mephostophiles brought him at his pleasure from the Duke of Saxon, the Duke of Bauaria, and the Bishop of Saltzburg: for they had many times their best wine stolne out of their sellers by Mephostophiles: likewise their prouision for their owne table, such meate as Faustus wished for, his spirit brought him in: besides that, Faustus himselfe was become so cunning that when he opened his window, what fowle soener he wished for, it came presently flying into the house, were it neuer so dainty. Moreouer, Faustus and his boy went in sumptuous apparell, the which Mephostophiles stole from the Mercers of Norenberg, Auspurg, Frankford and Librizig: for it was heard for them to finde alocke to keepe out such a thiefe. All their maintainance was but stolne and borrowed ware: and thus they lived an odious life in the sight of God, though as yet the world were vnacquainted with their wickednes. It must be so, for their fruites be none other, as Christ saith in Iohn, where he calls the diuell a thiefe and a murtherer: and that found Faustus, for he stole him away both body and soule.

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How Doctor *Faustus* would haue married, and how the diuell
had almost killed him for it. Chap. 9.

Doctor *Faustus* continued thus in his Epicurish life day and night, and beleued not that there was a God, hell, or deuill: he thought that body and soule dyed together: and had quite forgot Diuinity, or the immortality of his soule, but stode in his damnable heresie day and night. And bethinking himselfe of a wife, called Mephostophiles to counsaile, which would in no case agree: demanding of him if hee would breake the couenant made with him, or if he had forgot it: Hast thou not (quoth Mephostophiles) swozne thy selfe an enemy to God and all creatures: To this I answered thee thou canst not marry, thou canst not serue two maisters, God and my Prince: for wedlocke is a chiefe institution ordained of God, and that thou hast promised to desie, as we doe all, and that hast thou onely done, and moreouer thou hast confirmed it with thy blood: perswade thy selfe that what thou dost in contempt of wedlocke, it is all to thine owne delight. Therefore *Faustus* looke well about thee, and bethinke thy selfe better, and I wish thee to change thy minde, for if thou keepe not what thou hast promised in thy writing, we will teare thee in peeces like the dust vnder thy foete, therefore sweet *Faustus* thinke with what vnquiet life, anger, strife, and debate thou shalt liue in when thou takest a wife, therefore change thy minde.

Doctor *Faustus* was with these speeches in dispaire, and as all that haue forsaken the Lord can build vpon no good foundation, so this wretched Doctor hauing forsooke the rocke, fell into dispaire with himselfe, fearing if he should motion Matrimony any more, that the deuill would teare him in peeces. For this time (quoth he to Mephostophiles) I am not minded to marry. When doest thou well answered his spirit. But within two houres after *Faustus* called againe his spirit, which came in his olde manner like a Fryer. When *Faustus* said vnto him, I am not able to resist or brydle my fancie, I must and will haue a wife, and I pray thee giue thy consent to it. Sodainely vpon these wordes came such a whirle winde about the place, that *Faustus* thought the whole house would haue come downe, all the doores of the house flew off the hokes, after all this his house was full of smoake, and the floore couered ouer with ashes, which when Doctor *Faustus* perceiued, hee would haue gone vp staires, and flying vp, he was taken and throwne downe into the Hall that he was not able to stirre hand nor foete: then and about him ranne a monstrous circle of fire, neuer standing still

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that Faustus cryed as he lay, and thought there to haue bene burned. Then cryed he out to his spirit Mephostophiles for helpe, promising him he would liue in all this as he had vowed by his hand writing. Hereupon appeared vnto him an ugly deuill, so fearefull and monstrous to behold, that Faustus durst not looke on him, The deuill said, what wouldest thou haue Faustus? how likest thou thy wedding? what minde art thou in now? Faustus answered, he had forgot his promise, desiring of him pardon, and he would talke no more of such things. Thou wert best so to doe, and so vanished from him.

After appeared vnto him his frier Mephostophiles, with a bell in his hand, and spake to Faustus. It is no iesting with vs, hold thou that which thou hast vowed, and we will performe as we haue promised, and more then that, thou shalt haue thy hearts desire of what woman soeuer thou wilt, be she alieue or dead, and so long as thou wilt thou shalt keepe her by thee.

These words pleased Faustus wonderfull well, and repented himselfe that he was so foolish to wish himselfe married, that might haue any woman in the whole Citie brought to him at his commaund: the which he practised and persenered in a long time.

Questions put forth by Doctor *Faustus* vnto his spirit
Mephostophiles. Chap. 10.

DOctor Faustus liuing in all manner of pleasure that his heart could desire, continuing in his amorous drifts, his delicate fare, and costly apparell, called on a time his Mephostophiles to him, who being come, brought with him a booke in his hand of all manner of deuillish and enchanted Arts, the which he gaue Faustus, saying, hold my Faustus worke now thy hearts desire: The copy of this enchanting booke was afterwards found by his seruant Christopher Wagner. Well (quoth Faustus to his spirit) I haue called thee to know what thou canst doe if I haue neede of thy helpe. Then answered Mephostophiles and said, my Lord Faustus, I am a flying spirit, yea so swift as thought can thinke to doe whatsoeuer. Here Faustus said, but how came thy Lord and maister Lucifer to haue so great a fall from heauen? Mephostophiles answered: My Lord Lucifer was a faire Angell, created of God as immortal, and being placed in Seraphims, which are aboue the Cherubins, he would haue presumed vnto the Throne of God, with intent to haue thrust God out of his seate. Upon this presumption the Lord cast him downe head long, and where before he was an Angell of light, now dwels in darknes, not able to come neere his first place, without

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God send for him to appeare before him, as Raphiel : but vnto the lower degree of Angels, that haue their conuersation with men, he may come, but not vnto the second degree of heauens that is kept by the Arch-Angels, namely Michaell and Gabriel, for these are called Angels of Gods wonders : yet are these farre inferiour places to that from whence my Lord and Maister Lucifer fell : and thus farre Faustus because thou art one of the beloued children of my Lord Lucifer, following and seeing my minde in manner as he did his, I haue shortly resolved thy request, and more I will doe for thee at thy pleasure. I thanke thee Mephostophiles (quoth Faustus) come let vs now go rest, for it is night : vpon this they left their communication.

How Doctor *Faustus* dreamed that he had scene hell in his sleepe,
and how he questioned with his spirit of matters concerning
hell, with the spirits answere. Chap. 11.

THe night following after Faustus communication with Mephostophiles, as concerning the fall of Lucifer, Doctor Faustus dreamed that he had scene part of hell, but in what manner it was, or in what place, he knew not : whereby he was much troubled in minde, and called vnto him Mephostophiles his spirit : saying vnto him, I pray thee resolute me in this doubt : what is hell, what substance is it of, in what place stands it, and when was it made : Mephostophiles answered : Faustus, thou shalt know, that before the fall of my Lord Lucifer there was no hell, but euen then was hell ordained : it is no substance, but a confused thing, for I tell thee, that before all Elements were made, or the earth scene, the spirit of God moued vpon the waters, and darknes was ouer all : but when God said, Let there be light, it was so at his word, and the light was on Gods right hand, and God praised the light. Iudge thou further, God stood in the middle, the darknes was on his left hand, in the which my Lord was bound in Chaines untill the day of Iudgement : in this confused hell, is nought to finde but a sulphurish fire, and stinking mist or fogge : Further, we diuells know not what substance it is of, but a confused thing : for as a bubble of water flyeth before the winde, so doth hell before the breath of God. Moreover, we diuells know not how God hath layde the foundation of our hell, nor whereof it is, but to be short Faustus, we know that hell hath neither bottome nor end.

of Doctor Faustus.

The second question put forth by Doctor *Faustus* to his spirit,
what Kingdomes there are in hell, how many, and what
were the rulers names? Chap. 12.

FAustus spake againe to his Spirit, saying: thou speakest of wonder-
full things. I pray thee now tell me what kingdomes is there in
your hell, how many are there, what are they called, and who rules
them: the Spirit answered him, my Faustus, know that hell is, as thou
wouldst thinke with thy selfe an other world, in the which we haue our
being vnder the earth, euen to the heauens: within the circumference
whereof, are contained teime kingdomes, namely:

- | | |
|---------------------|--------------|
| 1 Lacus mortis. | 6 Gehenna. |
| 2 Stagnum ignis. | 7 Herebus. |
| 3 Terra tenebrosa. | 8 Barathrum. |
| 4 Tartarus. | 9 Stix. |
| 5 Terra obliuionis. | 10 Acheron. |

The which kingdomes are gouerned by five kings, that is, Lucifer
in the Orient, Belzebub in Septentrio, Belial in Meridie, Ascaroth in
the Occident, and Phlegeron in the midst of them all: whose rule and
dominions haue none end vntill the day of doome. and thus farre Fau-
stus hast thou heard of our rule and kingdomes.

Another question put forth by Doctor *Faustus* to his spirit concer-
ning his Lord *Lucifer*, with the sorrow that *Faustus* fell
afterwards into. Chap. 13.

DOctor Faustus began againe to reason with Mephistophiles, requir-
ing him to tell him in what forme and shape, and in what estima-
tion his Lord Lucifer was when he was in fauour with God: where-
upon his spirit required of him thre dayes respite, which Faustus gran-
ted. The thre dayes being expired, Mephistophiles gaue him this an-
swere: Faustus, my Lord Lucifer (so called now, for that he was bani-
shed out of the cleare light of heauen) was at the first an Angell of God,
yea he was so of God ordained, for shape, pompe, authority, worthi-
nes, and dwelling, that he farre exceeded all the other creatures of God,
yea our gold and precious stones: and so illuminated, that he farre
surpassed the brightnes of the Sunne, and all other Stars, where God
placed him on the Cherubins: he had a kingly office, and was alwayes
before Gods seate, to the end he might be the more perfect in all his be-
ings: But when he began to be high minded, proude, and so presump-
tuous, that he would vnrpe the seate of Gods Maiestie, then was he
banished

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banished out from amongst the heavenly powers, seperated from their abiding into the manner of a fiery stone, that no water is able to quench but continually burneth vntill the end of the world.

Doctor Faustus when he had heard the words of his spirit, began to consider with himselfe, hauing diuers and sundry opinions in his head: and very pensiuely, saying nothing vnto his spirit, he went into his chamber, and lay him on his bed, according to the words of Mephostophiles, which so pierced his heart, that he fell in sighing and great lamentation, crying out: alas, ah woe is me what haue I done? Euen so shall it come to passe with me: am I not also a creature of Gods making, bearing his own Image and similitude, into whom he hath breathed the spirit of life and immortality, vnto whom he hath made all things liuing subiect? but woe is me my haughty minde, proude aspiring stomacke, and filthy flesh, hath brought my soule into perpetuall damnation, yeapride hath abused my vnderstanding, insonmuch that I haue forgot my Maker, the spirit of God is departed from me, I haue promised the Deuill my soule: and therefore it is but a folly for me to hope for grace, but it must be euen with me as with Lucifer, throwne into perpetuall burning fire: ah woe is me that euer I was borne. In this perplexity lay this miserable Doctor Faustus, hauing quite forgot his faith in Christ, neuer falling to repentance truly, thereby to attaine the grace and holy spirit of God againe, the which would haue bene able to haue resisted the strong assaults of Satan: for although he had made him a promise, yet he might haue remembered through true repentance, sinners once come againe into the fauour of God; which faith the faithfull firmly hold, knowing they that kill the body are not able to hurt the soule: but he was in all his opinions doubtfull without faith or hope, and so he continued.

Another disputation betwixt Doctor *Faustus* and his Spirit,
of the power of the Diuell, and his enuie to
mankinde. Chap. 14.

After Doctor Faustus had a while pondzed and sorrowed with himselfe, of his wretched estate, he called againe Mephostophiles vnto him, commaunding him to tell him the iudgement, rule, power, attempts, tyrannie, and temptation of the diuell, and why he was moued to such kinde of liuing: whereupon the spirit answered to his question: that thou demaundest of me will turne thee to no small discontentment, therefore thou shouldest not haue desired me of such matters, for it toucheth the secrets of our Kingdome, although I cannot denie to resolute

of Doctor Faustus.

thy request. Therefore know thou Faustus, that so soone as my Lord Lucifer fell from heauen, he became a mortall enemy both to God and man, and hath vsed (as now he doth) all manner of tyrannie to the destruction of man, as is manifest by diuers examples: one falling suddenly dead, another hangs himselfe, another doth wound himselfe, others stab themselves, others unlawfully dispaire and so come to vtter confusion: The first Adam that was made perfect to the similitude of God, was by my L. pollicie, the whole decay of man, yea Faustus in him was the beginning and first tyrannie of my Lord Lucifer to man: the like did he with Caine, the same with the children of Israel, when they worshipped strange Gods, and fell to whoredome with strange women: the like with Saul: so did he by the seauen husbands of her that after was the wife of Tobias: likewise Dagon our fellow brought to destruction 50000. men whereupon the Arke of God was stolne: and Belial made Dauid to number his men, whereupon were slaine 60000. also he deceiued King Salomon that worshipped the Gods of the heathen, and there are such spirits innumerable that can come by men and tempt them, driue them to sinne, and weaken their beliefe: for we rule the hearts of Kings and Princes, stirring them vp to warre and bloodshed: and to this intent doe we spread our selues throughout all the world, as the vtter enemies of God and his Sonne Christ, yea, and all that worship them: and that thou knowest by thy selfe Faustus, how we haue dealt by thee: To this said Faustus, then thou didst also beguile me: I did what I could to helpe thee forward: for so soone as I saw how thy heart did dispise thy degree taken in Diuinity, and didst study to search and know the secrets of our kingdome, then did I enter into thee, giuing thee diuers foule and filthy cogitations, pricking thee forward in thine intent, perswading thee thou couldst neuer attaine to thy desire, till thou hadst the helpe of some diuell: and when thou wast delighted in this, then tooke I rote in thee, and so firmly, that thou gauest thy selfe to vs both body and soule, which thou canst not denie. Hereat answered Faustus, Thou saist true, I cannot denie it: Ah woe is me most miserable Faustus, how haue I bene deceiued: had I not had a desire to know so much, I had not bene in this case: for hauing studied the liues of the holy Saints and Prophets, and thereby thought to vnderstand sufficient heauenly matters, I thought my selfe not worthy to be called Doctor Faustus, if I should not also know the secrets of hell, and be associated with the furious Fiends thereof: now therefore must I be rewarded accordingly. Which speeches being uttered, Faustus went very sorrowfully away from his Spirit.

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How Doctor *Faustus* desired againe of his Spirit, to know the secrets and paines of hell, and whether those damned deuills and their company might euer come into the fauour and loue of God againe. Chap. 15.

Doctor *Faustus* was euer pondering with himselfe, how he might get loose from so damnable an end as he had giuen himselfe vnto both of soule and body: but his repentance was like to that of Cain and Iudas, he thought his sinnes greater then God could forgive: hereupon resting his minde, he lookt vp to heauen, but saw nothing therein, for his heart was so possessed of the deuill, that he could thinke in nought else but of hell and the paines thereof. Wherefore in all hast he calleth vnto him his spirit Mephostophiles, desiring him to tell him some more of the secrets of hell, what paines the damned were in, and how they were tormented: and whether the damned soules might get againe the fauour of God, and so be released out of their torments, or not: whereupon the Spirit answered, My *Faustus*, thou maist well leaue to question any more of such matters, for they will but disquiet thy minde. I pray thee what meanest thou? thinkest thou through these thy fantasies, to escape vs? No, for if thou shouldst clime vp to heauen, there to hide thy selfe, yet would I thrust thee downe againe: for thou art mine, and thou belongst vnto our society: therefore sweet *Faustus*, thou wilt repent this thy foolish demand, except thou be content that I shall tell thee nothing. Quoth *Faustus* ragingly, I will know or I will not liue, wherefore dispatch and tell me: to whom Mephostophiles answered, *Faustus*, it is no trouble vnto me at all to tell thee, and therefore sith thou forcest me thereto, I will tell thee things to the terrour of thy soule, if thou wilt abide the hearing. Thou wilt haue me to tell thee of the secrets of hell, and of the paines thereof: know *Faustus* that hell hath many figures, semblances and names, but it cannot be named nor figured in such sort vnto the liuing that are damned, as it is to those that are dead, and doe both see and feele the torments thereof: for hell is said to be deadly, out of which came nener any to life againe but one, but he is nothing for thee to reckon vpon: hell is blood thirsty, and is neuer satisfied: hell is a valley into the which the damned soules fall: for so soone as the soule is out of mans body, it would gladly go to the place from whence it came, and climeth vp aboue the highest hills euen to the heauens, where being by the Angels of the first Mobil, denied entertainment (in consideration of their euill life spent on the earth) they fall into the deepest pit or valley which hath no bottome, into a perpetuall fire, which shall neuer be

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be quenched : for like as the flint throwne into the water, loseth not his vertue, neither is his fire extinguished, euen so the hellish fire is unquenchable : and euen as the flint stone in the fire burned red hot, and consumeth not, so likewise the damned soules in our hellish fire are euer burning, but their paine neuer diminishing. Therefore is hell called the everlasting paine, in which is neither hope nor mercy. So it is called utter darknesse, in which we see neither the light of the Sunne, Moone, nor Starre : and were our darknesse like the darknesse of the night, yet were there hope of mercy, but ours is perpetuall darknesse, cleane exempt from the face of God. Hell hath also a place within it called Chasma, out of which issueth all manner of thunders, lightnings, with such thikings, and waylings, that oftentimes the very devils themselves stand in feare thereof : for one while it sendeth forth winds with exceeding snow, haile, and raine, congealing the water into Ice : with the which the damned are frozen, gnash their teeth, howle and cry, and yet cannot dye.

Other whiles, it sendeth forth most horrible hot mists or fogges with flashings flames of fire and Brimstone, wherein the sorrowfull soules of the damned lye broiling in their reiterated torments : yea Faustus, hell is called a prison, wherein the damned lie continually bound : it is called Penities and Exitium, death, destruction, hurtfulnesse, mischief, a mischance, a pittifull and an euill thing world without end. We haue also with vs in hell a ladder, reaching of exceeding height, as though the toppe of the same would touch the heauens, on which the damned ascend to seeke the blessing of God, but through their infidelity, when they are at the very highest degree, they fall downe againe into their former miseries, complayning of the heate of that unquenchable fire : yea sweet Faustus, so much thou vnderstand of hell, the while thou art so desirous to know the secrets of our Kingdome. And marke Faustus, hell is the nurse of death, the heate of fire, the shadow of heauen and earth, the obliuion of all godnesse, the paines unspeakeable, the griefes vnmoueable, the dwellings of devils, Dragons, Serpents, Adders, Toades, Crocodiles, and all manner of venomous and noysome creatures : the puddle of sinne, the stinking fogge ascending from the Stigian Lake, brimstone, pitch, and all manner of vn-cleane mettals, the perpetuall and unquenchable fire, the end of whose miseries was neuer purposed by God : yea, yea, Faustus thou sayest I will, I must, nay I will tell thee the secrets of our kingdome, for thou buyest it dearely, and thou must and shalt be partaker of our torments, that (as the Lord God said) neuer shall cease : for hell, the womans

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belly, and the earth, are neuer satisfied : there thou shalt abide horrible torments, trembling, gnashing of teeth, howling, crying, burning, freezing, melting, swimming in a labyrinth of miseries, scalding, smoaking in thine eyes, stinking in thy nose, hoarcenesse of thy speech, deafenesse of thy eares, trembling of thine hands, biting thine owne tongue with paine, thy heart crushed as in a presse, thy bones broken, the devils tossing firebrands vpon thee, yea thy whole carcasse tossed vpon muckforkes, from one deuill to another, yea *Faustus* then wilt thou wish for death, and he will slye from thee, thine unspeakeable torments shall be euery day augmented more and more, for the greater the sinne, the greater is the punishment : how likest thou this my *Faustus* ? a resolution answerable to thy request.

Lastly, thou wilt haue me tell thee that which belongeth onely to God, which is, if it be possible for the damned to come againe into the fauour of God, or not : why *Faustus* thou knowest that this is against thy promise, for what shouldst thou desire to know that, hauing already giuen thy soule to the deuill, to haue the pleasure of this world, and to know the secrets of hell : therefore thou art damned, and how canst thou then come againe to the fauour of God ? Wherefore I directly answered no : for whomsoever God hath forsaken and throwne into hell, must there abide his wrath and indignation in that vnquenchable fire, where is no hope of mercy to be looked for, but abiding in perpetuall pains world without end: for euen as much as it auaieth thee *Faustus*, to hope for the fauour of God againe, as *Lucifer* himselfe, who indeed although he and we all haue a hope, yet it is to small auaille, and taketh none effect, for out of that place God will neither heare crying nor sighing : if he doe, thou shalt haue as little remorse, as *Diues*, *Caine*, or *Iudas* had ; what helpeth the Emperor, King, Prince, Duke, Earle, Baron, Lord, Knight, Squire, or Gentleman, to cry for mercy being there ? Nothing : for if on earth they would not be tyrants, and selfe-willed, rich with couetousnes, proud with pompe, gluttons, drunkards, whoremongers, backbiters, robbers, murtherers, blasphemers, and such like, then were there some hope to be looked for, therefore my *Faustus*, as thou comest to hell with these qualities, thou maist say with *Caine*, My sinnes are greater then can be forgiven, goe hang thy selfe with *Iudas*, and lastly, be content to suffer torments with *Diues*. Wherefore know *Faustus* that the damned haue neither end nor time appointed in the which they may hope to be released, for if there were any such hope, that they by throwing one drop of water out of the Sea in a day untill it were dry, or if there were an heape of Sand as high as from the earth to

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to the heauens, that a bird carrying away but one corne in a day, at the end of this so long labour, that yet they might hope at the last God would haue mercy on them, they would be comforted: but now there is no hope that God once thinks upon them, or that their howlings shall euer be heard, yea so vnpossible it is for thee to hide thy selfe from God, as vnpossible for thee to remoue the Mountaines, or to empty the Sea, or to tell the drops of raine that haue fallen from heauen, untill this day, or to tell what there is most in the world: yea, and for a Camell to goe thorough the eye of a needle, euen so vnpossible it is for thee Faustus and the rest of the damned, to come againe into the fauour of God: and thus Faustus hast thou heard my last sentance, and I pray thee how dost thou like it? But know this, that I counsell thee to let me be vnrolected hereafter with such disputations, or else I will bere thee euery limbe, to thy small contentment. Doctor Faustus departed from his spirit very peniue and sorrowfull, laying him on his bed altogether doubtfull of the grace and fauour of God, wherefore he fell into fantastick cogitations: faine he would haue had his soule at liberty againe, but the deuill had so blinded him, and taken such deepe roote in his heart, that he could neuer thinke to craue Gods mercy, or if by chance he had any good motion, straight wayes the deuill would thrust in a faire Lady into his chamber, which fell to kissing and dalliance with him, through which meanes, he threw his godly motion in the winde, going forward still in his wicked practises, to the vtter ruine both of his body and soule.

Another question put forth by Doctor Faustus to his Spirit

Mephistophiles of his owne estate. Chap 61.

Doctor Faustus being yet desirous to heare more strange things, called his spirit vnto him, saying: My Mephistophiles, I haue yet another sute vnto thee, which I pray thee denie me not to resolute me of: Faustus (qd the spirit) I am loath to reason with thee any further, for thou art neuer satisfied in thy minde but alwayes bringest me a new: Yet I pray thee this once (qd Faustus) doe me so much fauour, as to tell me the truth in this matter, and hereafter I will be no more so earnest with thee: the spirit was altogether against it, but yet once more he would abide him: well (said the spirit to Faustus) what demandest thou of me? Faustus said, I would gladly know of thee, if thou wert a man in manner and forme as I am, what wouldest thou doe to please both God and man: whereat the spirit smiled, saying: My Faustus, if I were a man as thou art, and that God had adorne me with those gifts of nature, as thou once hadst, euen so long as the breath of God were by,

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and within me, would I humble my selfe vnto his Maiestie, endeavouring in all that I could to keepe his commandements, praise him and glorifie him, that I might continue in his fauour, so were I sure to enjoy the eternall ioy and felicity of his kingdome : Faustus said, but that I haue not done, No, thou saist true (quod Mephostophiles) thou hast not done it, but thou hast denied the Lord thy maker, which gaue thee the breath of life, speech, hearing, sight, and all other thy reasonable senses, that thou mightest vnderstand his will and pleasure, to liue to the glory and honour of his name, and to the aduancement of thy body and soule : him I say being thy maker hast thou denied and defied, yea, wickedly thou hast applied that excellent gift of thy vnderstanding, and giuen thy soule to the deuill : therefore giue none the blame but thine owne selfe will, thy proud and aspiring minde, which hast brought thee into the wrath of God and vtter damnation. This is most true (quod Faustus) but tell me Mephostophiles, wouldst thou be in my case as I am now : yea said the spirit (and with that fetcht a great sigh) for yet would I so humble my selfe that I would winne the fauour of God, Then (said Doctor Faustus) it were time enough for me, if I amended. True (said Mephostophiles) if it were not for thy great sinnes, which are so odious and detestable in the sight of God that it is too late for thee, for the wrath of God resteth vpon thee. Leauē off (quoth Faustus) and tell me my question to my greater comfort.

Here followeth the second part of Doctor *Faustus* his life,
and practises vntill his end. Chap. 17.

Doctor Faustus hauing receiued deniaill of his spirit, to be resoluēd any more in such like questions propounded : forgot all good workes, and fell to be a Kalender-maker by the helpe of his spirit, and also in short time to be a good Astronomer or Astrologian : he had learned so perfectly of his Spirit the course of the Sun, Moone, and Stars, that he had the most famous name of all the Mathematiques that liued in his time, as may well appeare by his workes dedicated vnto sundry Dukes and Lords : for he did nothing without the aduice of his spirit, which learned him to presage of matters to come, which haue come to passe since his death. The like praise wonne he with his Kalenders and Almanacks making, for when he presaged of any thing, operation, and alterations of the weather or Elements : as winde, raine, fogs, snow haile, moyst, dry, warme, colde, thunder, lightning, it fell so duly out as if an Angell of heauen had fore-warned it. He did not, like the vnskillfull Astronomers of our time, that set in Winter, colde, moyst, apprie, frosty :

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frosty : and in the Dog-daves, hot, dry, thunder, fire, and such like, but he set in all his workes, day and houre when, where, and how it should happen. If any wonderfull thing were at hand, as mortality, famine, plague, or warres, he would set the time and place, in true and iust order, when it should come to passe.

A question put forth by Doctor *Faustus* to his Spirit, concerning Astronomy. Chap. 18.

NOW Faustus falling to practise and making his Prognostications; he was doubtfull in many points : wherefore he called vnto him Mephostophiles his Spirit, saying : I finde the ground of this science very difficult to attaine vnto : for when that I conferre Astro nomia, and Astrologia, as the Mathematicians, and ancient Writers haue left in memory, I finde them to varie, and very much to disagree: wherefore I pray thee to teach me the truth in this matter : to whom his spirit answered, Faustus, thou shalt know, that the practitioners or speculators, or at least the first inuenters of this Arts, haue done nothing of themselves certaine, whereupon thou maist attaine to the true prognosticating or presaging of things concerning the heauens : or of the influence of the planets: for if by chance some one Mathematician or Astronomer hath left behind him any thing worthy of memory, they haue so blinded it with Enigmatical words, blinde Characters, and such obscure figures; that it is impossible for an earthly man to attaine to the knowledge thereof, without the ayde of some spirit, or else the speciall gift of God, for such are the hidden works of God from men, yet doe we spirits that fire and flæte all Elements, know such, and there is nothing to be done, or by the heauens pretended, but we know it, except onely the day of Doome. Wherefore Faustus learne of me, I will teach thee the course & recourse of $\text{h} \text{♀} \text{♂}$ and ☾ the cause of winter and summer, the exaltation and declination of the Sunne, and Eclipse of the Moone, the distance and height of the Poles, and euery fixed starre, the nature and operation of the Elements, fire, ayre, water, and earth, and all that is contained in them, yea herein there is nothing hidden from me, but only the filthy essence which once thou hadst Faustus at liberty, but now Faustus thou hast lost it past recovery: wherefore leauing that which will not be againe had, learne now of me to make thunder, lightning, haile, snow and raine, the cloudes to rent, the earth and craggy rocks to shake and split in sunder: the Seas to swell and roze, and ouer runne their marks: knowest thou not that the deeper the Sun shines the hotter he pierces: so the more thy Art is famous whilest thou art here, the greater shall

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shall be thy name when thou art gone. Knowest not thou that the earth is frozen, cold and dry : the water running, cold, and moist, the ayre flying, hot and moist : the fire consuming hot and dry ? Yea Faustus, so must thy heart be inflamed like the fire to mount on high : learne Faustus to flie like my selfe, as swift as thought from one kingdome to another, to sit at Princes tables, to eate their daintiest fare, to haue thy pleasure of their Ladies, wiues and concubines, to vse all their iewels and costly robes as things belonging vnto thee, and not vnto them : learne of me Faustus to runne through walles, doores, and gates of stone and yron, to creepe into the earth like a Worme : to swim in the water like a fish, to flie in the ayre like a Bird, and to liue and nourish thy selfe in the fire like a Salamander, so shalt thou be famous, renowned, farre spoken of, and extolled for thy skill, going on knives not hurting thy fete, carrying fire in thy bosome and not burning thy shirt, seeing through the heauens as through a Christall, wherein is placed the planets, with all the rest of the presaging Comets, the whole circuit of the world from the East to the West, North and South : there shalt thou know Faustus wherefore the fiery Sphere aboue, and the signes of the Zodiack doth not burne and consume the whole face of the earth, being hindered by placing the two moist elements betwixen them, the ayrie cloudes and the waivering waues of water ; yea Faustus, I will learne thee the secrets of nature, what the cause is that the Sunne in Summer being at the highest, giueth all his heate downewards on the earth : and being Winter at the lowest, giueth all his heate vpward into the Heauens, that the snow should be of so great vertue as the honey, and the Lady Saturnia in Occulto, moze hotter then the Sunne in Manifesto. Come on my Faustus, I will make thee as perfect in these things as my selfe, I will learne thee to goe inuisible, to finde out the Mines of gold and siluer : the fodines of precious Stones, as the Carbuncle, the Diamond, Saphir, Emerald, Ruby, Topas, Iacint, Granat, Iaspis, Amachist : vse all these at thy pleasure, take thy hearts desire, thy time Faustus weareth away, then why wilt thou not take thy pleasure of the world ? Come vp wee will goe vnto Kings at their owne Courts, and at their most sumptuous banquets be their guests : if willingly they inuite vs not then perforce wee will serue our olone turne with their best meate, and daintiest wine : Agreed quoth Faustus, but let mee pause a while vpon this thou hast euen now declared vnto me.

of Doctor Faustus.

How Doctor *Faustus* fell into dispaire with himselfe, for hauing put forth a question vnto his spirit, they fell at variance, where-vpon the rout of deuills appeared vnto him, threatening him sharply. Chap. 19.

DOCTOR Faustus resolued with himselfe the speeches of his spirit, he became so wofull and sorrowfull in his cogitations, that hee thought himselfe already fryng in the hottest flames of hell: and lying in this muse, suddenly there appeared vnto him his spirit, demanding what thing so grieved and troubled his conscience: whereat Doctor Faustus gaue no answer: yet the spirit very earnestly lay vpon him to know the cause, and if it were possible, he would finde remedy for his grieffe, and ease him of his sorrowes. To whom Faustus answered, I haue taken thee vnto me as a seruant to doe me seruice, and thy seruice will be very deare vnto me: yet I cannot haue any diligence of thee further then thou list thy selfe, neither doest thou in any thing as it becommeth thee. The spirit replied. O my Faustus, thou knowest that I was neuer against thy commandements as yet, but ready to serue and resolue thy questions, although I am not bound vnto thee in such respects as concerne the hurt of our Kingdome, yet was I alwayes willing to answer thee and so am still: therefore my Faustus say on boldly, what is thy will and pleasure? At which words the spirits stole away the heart of Faustus, who spake in this sort, Mephistophiles, tell me how and after what sort God made the world, and all the creatures in them, and why man was made after the Image of God? The spirit hearing this: answered, Faustus thou knowest that all this is in vaine for thee to aske, I know that thou art sorrie for that thou hast done, but it auaileth thee not, for I will teare thee in a thousand peeces if thou change not thine opinions, and hereat he vanished away. Whereat Faustus all sorrowfull for that he had put forth such a question, fell to weeping and to howling bitterly, not for his sinnes towards God, but that the deuill was departed from him so sodainly and in such a rage. And being in this perplexity, he was suddainly taken in such an extreame colde, as if he should haue frozen in the place where he sate, in which the greatest deuill in hell appeared vnto him, with certaine of his hideous and infernall company in most vglieft shapes, that it was vnpossible to thinke vpon, and trauesing the chamber round about where Faustus sate, Faustus thought to himselfe, now are they come for me though my time be not come, and that because I haue asked such questions of my seruant Mephistophiles: at whose cogitations the chiefeest deuill which was the

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Lord, vnto whom he gaue his soule, that was Lucifer, spake in this sort: **Faustus**, I haue taken thy thoughts, which are not as thou hast volued vnto me, by the deuill of this Letter, and he wrode him the Obligation which he had witten with his owne blood, wherefoze I am come to visite thee, and to shew thee some of our hellish pastimes, in hope that will prayse and content thy minde a little moze steadfast vnto vs. Content thyselfe **Faustus**, goe too, let me see what pastime you can make. At which wordes the great deuil in his likenesse sate him downe by **Faustus**, commanding the rest of the deuils to appeare in their forme, as if they were in hell: first entred **Belial** in forme of a Beate with curled blacke haire to the ground, his eares standing vp right: within the eare was as red as blood, out of which issued flames of fire, his teeth were at least a fote long, & as white as snow, with a taile three elles long (at y least) hauing two wings one behinde each arme, and thus one after another they appeared to **Faustus** in forme as they were in hell: **Lucifer** himselfe sate in manner of a man all hairy, but of a browne colour like a Squirell curled, and his taile turning vpward on his backe as the Squirels vse, I thinke he could cracke puts to like a Squirell. After him came **Bezebub** in curled haire of a horse-flesh colour, his head like the head of a Bull, with a mighty paire of hornes, and two long eares downe to the ground, and two wings one his back with pricking things like thornes: out of his wings issued flames of fire, his taile was like a Colves. Then came **Altoroth** in forme of a worne going vp right on his taile, and had no feete, but a taile like a slow worne: vnder his chaps grew two short hands, and his backe was cole-blacke, his belly thick in the middle, yelloe like golde, hauing many bristles on his backe like a Hedge-hog. After him came **Cahniagosa**, being white and gray mixed, exceeding curled and hairy, he had a head like the head of an Asse, and a taile like a Cat, and clawes like an Ore, lacking nothing of an ell broad. Then came **Anobis**, this deuill had a head like a dogge, white and black haire in shape like a Hogge, sauing that he had but two feete, one vnder his throat, the other at his taile, he was foure elles long, with hanging eares like a blood-hound. After him came **Dithiean**, he was a short therse, in forme of a Whelant, with shining feathers, and foure feete, his necke was greene, his body red, and his feete blacke. The last was called **Brachus**, with foure short feete like a Hedge-hogge, yelloe and greene, the upper side of his body was browne, and the belly like blew flames of fire: the taile red like the taile of a Donkey. The rest of the deuils were in forme of vnsensible beasts, as Swine, Harts, Beares, Wolves, Apes, Buffes, Goates, Antlops, Elephants, Dragons, Horses.

of Doctor Faustus

ses, Asles, Lyons, Cats, Snakes, Toades, and all manner of ugly odious Serpents and woymes: yet came in such sort, that euery one at his entry into the Hall, made their reuerence vnto Lucifer and so tooke their places, standing in order as they came, untill they had filled the whole Hall, wherewith sodainly fell a most horrible thunder-clap, that the house shooke as though it would haue salne to the ground, vpon which euery monster had a Duck-forske in his hand, holding them towards Faustus as though they would haue runne at tilt at him: which when Faustus perceiued, he thought vpon the words of Mephistophiles, when he told him how the soules in hell weretormented being cast from deuil to deuil vpon Duck-forkes, he thought verily to haue bene tormented there of them in like sort. But Lucifer perceiving his thought, spake to him, My Faustus how likest thou this crew of misse: quoth Faustus why came not you in another manner of shape? Lucifer replied, We cannot change our hellish forme, we haue shewed our selues here, as we are there: yet can we blind men eyes in such sort, that when we will, we repaire vnto them, as if we were men or Angels of light, although our dwelling be in darknesse. Then said Faustus, I like not so many of you together, wherewith Lucifer commaunded them to depart, except season of the principall, forthwith they presently vanished, which Faustus perceiving, he was somewhat better comforted, and spake to Lucifer, where is my seruant Mephistophiles? let me see if he can doe the like, wherewith came a fierce Dragon flying, and spitting fire round about the house, and coming towards Lucifer, made reuerence, and then changed himselfe to the forme of a fiier, saying Faustus what wilt thou? Faustus said, I will that thou teach me to transfigure my selfe in like sort as thou and the rest haue done: then Lucifer put forth his paw and gaue Faustus a booke, saying, hold, doe what thou wilt, which he looked vpon, straight wayes changed himselfe into a Dogge, then into a Worme, then into a Dragon, and finding this for his purpose, it liked him well. Quoth he to Lucifer, and how commeth it that so many filthy formes are in the world? Lucifer answered, they are ordained of God as plagues vnto men, and so shalst thou be plagued (quoth he) wherewith came Scorpions, Wasps, Gnats, Bees and Gnats, which fell to stinging and biting him, and all the whole house was filled with a most horrible stinking fogge, insomuch that Faustus saw nothing, but still was tormented: wherofore he cryed for helpe, saying, Mephistophiles my faithfull seruant where art thou? helpe, helpe I pray thee: hereat the spirit answering nothing, but Lucifer himselfe said, ho, ho, ho Faustus, how likest thou the creation of the world: and incontinent it was

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cleare againe, and the devils and all the filthy cattell were banished, onely Faustus was left alone, seeing nothing, but hearing the sweetest musicke that ever he heard before, at which he was so ravished with delight, that he forgot his feares he was in before, and it repented him that he had scene no more of their pastime.

How Doctor *Faustus* desired to see hell, and of the manner
how he was vsed therein. Chap. 10.

Doctor *Faustus* bethinking how his time went away, and how he had spent eight yeares thereof, he ment to spend the rest to his better contentment, intending quite to forget any such motions as might offend the deuill any more: wherefore on a time he called his Spirit *Mephostophiles*, and said vnto him, bring thou hither vnto me thy Lord *Lucifer* or *Belial* he brought him (notwithstanding) one that was called *Belzebub*, the which asked *Faustus* his pleasure? Quoth *Faustus*, I would know of thee if I may see hell and take a view thereof: That thou shalt said the deuill, and at midnight I will fetch thee. Well, night being come, Doctor *Faustus* awayted very diligently for the conuining of the deuill to fetch him, and thinking that he tarried all too long, he went to the window, where he pulled open a casement, and looking into the Element, he saw a cloude in the North, more blacke, darker and obscure, then all the rest of the skie, from whence the winde blew most horrible right into *Faustus* his chamber, and filled the whole house with smoake, that *Faustus* was almost smothered: hereat fell an exceeding thunder-clap, and withall came a great rugged blacke Beare all curled, and vpon his backe a chaire of beaten gold, and spake to *Faustus*, saying sit vp and away with me: and Doctor *Faustus*, that had so long abode the smoake, with rather to be in hell then there, got on the deuill, and so they went together. But marke how the deuill blinded him, and made him beleue they carried him into hell, for he carried him into the ayre, where *Faustus* fell into a sound sleepe, as if he had sate in a warme water or bath: at last they came to a place which burneth continually with flashing flames of fire and brimstone: where out issued an exceeding mighty clap of thunder, with so horrible a noise, that *Faustus* awaked: but the deuill went forth on his way, and carried *Faustus* therein, yea notwithstanding howsoeuer it burnt, Doctor *Faustus* felt no more heat, then as it were the glimps of the Sun in May, there heard he all manner of musicke to welcome him, but saw none playing on them, it pleased him well but he durst not aske, for he was forbidden it before. To mete the deuill and the guest that came with him, came three other ugly devils

of Doctor Faustus.

devils, the which ranne backe againe before the Beare, to make the way, against whom there came running an exceeding great Hart which would haue thrust Faustus out of his chaire, but being defended by the other three devils, the Hart was put to the repulse: thence going on their way Faustus looked, and behold, there was nothing but Snakes and all manner of venomous beasts about him, which were exceeding great, vnto the which Snakes came many Storkes and swallowed vp all the whole multitude of Snakes, that they left not one: which when Faustus saw, he meruailed greatly, but proceeding further on their hellish voyage, there came forth of an hollow cliffe an exceeding great flying Bull, the which with such a force hit Faustus his chaire with his head and hornes, that he turned Faustus and his beare ouer and ouer, so that the Beare vanished away, whereat Faustus began to cry, oh, woe is me that euer I came here: for he thought their to haue bene beguiled of the deuill, and to make his end before his time appointed or conditioned of the deuill, but shortly after came to him a monstrous Ape, bidding Faustus to be of good chere, and said, get vpon me: all the fire in hell seemed to Faustus to haue bene put out, wherevpon followed a monstrous thicke fogge, that he saw nothing, but shortly it seemed to him to wane cleare, where he saw two great Dragons fastned vnto a Waggon, into the which the Ape ascended and set Faustus therein, forth flew the Dragons into an exceeding darke cloud, where Faustus saw neither Dragon nor Chariot wherein he sate, and such were the cries of tormented soules, with mighty thunder claps, and flashings lightnings about his eares, that poore Faustus shooke for feare. Upon this came they to a water, stinking and filthy, thicke like mudde, into the which ranne the Dragon, sinking vnder with Waggon and all, but Faustus felt no water, but as it were a small mist, sauing that the waues beate so sore vpon him, that he saw nothing vnder and ouer him but onely water, in the which he lost his Dragons, Ape, and Waggon: and sinking yet deeper and deeper, he came at last as it were vpon a high Rocke, where the waters parted and left him thereon: but when the water was gone, it seemed to him he should there haue ended his life, for he saw no way but death: the Rocke was as high from the bottome as heauen is from the earth, there sate he, seeing nor hearing any man, and looked euer vpon the Rocke: at length he saw a little hole, out of the which issued fire: thought he, how shall I now doe? I am forsaken of the devils, and they that brought me hither, here must I either fall to the bottome, or burne in the fire, or sit in dispaire: with that in his madnes he gaue a skip into the fiery hole, saying: holde thou infernall hags, take here this sacri-

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since as my last end, that which I iustly haue deserued : vpon this he was entred, and finding himselfe as yet vnburned or touched of that fire, he was the better appaied, but there was so gre at a noyse, as he neuer heard the like before, it passed all the thunder that euer he had heard, and coming downe further to the bottome of the Rocks, he saw a fire, wherein were many worthy and noble personager, as Emperors, Kings, Dukes, and Lords, and many thousands more of tormented soules, at the edge of which fire ran a most pleasant, cleare, and cold water to behold, into the which many tormented soules sprang out of the fire to coole themselves, but being so freezing colde, they were constrained to returne againe into the fire, and thus wearied themselves, and spent their endlesse torments out of one labyrynth into another, one while in heate, another while in colde: but Faustus standing here all this while gazing on them that were thus tormented; he saw one leaping out of the fire & scriching horribly, whom he thought to haue known, wherefore he would faine haue spoken vnto him, but remembryng that he was forbidden, he refrained speaking. Then this deuill that brought him in, came to him again in likenes of a Beare, with the chaire on his back, and bad him sit vp for it is time to depart : so Faustus got vp, and the deuill carryed him out into the ayre, where he had so sweet musicke that he fell a sleepe by the way. His boy Christopher being all this while at home, and missing his maister so long, thought his maister would haue tarried and dwelt with the deuill for euer : but whilst his boy was in these cogitations, his maister came home, for the deuill brought him home fast a sleepe as he sat in the chaire, and threw him on his bed, where (being thus left of the deuill) he lay untill day. When he awaked, he was amazed, like a man that had bene in a darke dongeon: musyng with himselfe if it were true or false that he had scene Hell, or whether he was blinded or not, but he rather perswaded himselfe he had been there then otherwise, because he had scene such wonderfull things: wherefore he most carefully tooke pen and inke, and wrote those things in order as he had scene : which wyting was afterwards found by his boy in his study: which afterwards was published to the whole Citty of Wittenberg in print, for example to all Christians.

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How

of Doctor Faustus.

How Doctor *Faustus* was carried through the ayre vp to the heauen to see the whole world, and how the Skie and Planets ruled after the which he wrot a letter to his friend of the same to Liptzig, and how he went about the world in eight dayes.

Chap. 21.

This Letter was found by a free man and Citizen of Wittenberg, written with his owne hand & sent to his friend at Liptzig a Physician, named Ioue Victory; the contents of which were as followeth: Amongst other things, (my louing friend and brother) I remember yet the former friendship had together, when we were schoole fellowes and Students in the Uniuerſitie at Wittenberg, whereas you first studied Physick, Astronomy, Astrologie, Geometrie, and Cosmographie, I to the contrary (you know) studied Diuinity, notwithstanding now in any of your owne studies I am seene (I am perswaded) further then your selfe: for ſithence I began I haue neuer erred, for (might I ſpeake it without affecting my owne prayſe) my Kalenders, & other practiſes haue not onely the commendations of the common ſort, but alſo of the chiefeſt Lords and Nobles of this our Dutch Nation, becauſe (which is chiefly to be noted) I writ and preſage of matters to come, which all accord & fall out ſo right, as if they had bin already ſeene before. And for that (my beloved Victory) you write to know my voyage which I made vnto the heauens, the which (as you certifie me you haue had ſome ſuſpition of) although you partly perswaded your ſelfe, that it is a thing vnpoſſible, no matter for that, it is as it is, and let it be as it will, once it is done in ſuch manner as now according vnto your request I giue you here to vnderſtand.

I being once laide on my bed, and could not ſleepe for thinking on my Kalender and practiſe, I meruailed with my ſelfe how it were poſſible that the Firmament ſhould be knowne and ſo largely written of men, or whether they write true or falſe, by their owne opinions, or ſuppoſitions, or by due obſervations and true courſe of the heauens. Behold, I thought my houſe would haue bene blowne downe, ſo that all my doores and cheſts ſhew open, whereat I was not a little aſtoniſhed, for withall I heard a groaning voyce, which ſaid, get vp, the deſire of thy heart, minde, and thought thou ſhalt ſee, at the which I answered, what my heart deſireth, that would I ſaine ſee, and to make proſe, if I ſhall ſee I will away with thee. Why then (quoth he) looke out at thy window, there cometh a meſſenger for thee; that did I, and behold there ſtood a Waggon, with two Dragons before it, to draw the ſame, and all the Waggon was of a light burning fire, and for that the Hoone ſhone,

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I was the willinge at that time to depart, but the voyce spake againe, sit vp and let vs away : I will (said I) goe with thee, but vpon this condition, that I may aske after all things that I see, heare, or thinke on : the voyce answered, I am content for this time. Whereupon I got me into the Waggon, so that the Dragons caried me vp right into the ayre.

The Waggon had 4. wheeles, the which rattled so, and made such a noyse, as if we had all this while bene running on the Stones : and round about vs flew out flames of fire, and the higher that I came, the more the earth seemed to be darkened, so that me thought I came out of a dungeon: and looking downe from heauen, behold Mephostophiles my Spirit and seruant was behinde me, and when he perceiued that I saw him, he came and sate by me, to whome I said, I pray thee Mephostophiles whether shall I goe now : Let not that trouble thy mind said he, and yet they caried vs higher vp, And now will I tell thee (good friend and scholer/fellow) what things I haue scene and proued, for on the Tuesday went I out, and on Tuesday seauen nights following, I came home againe, that is eight dayes, in which time I slept not, no not one winke came in my eyes : and we went inuisible of any man : and as the day began to appeare, after the first nights iourney, I said to my Spirit Mephostophiles, I pray thee how farre haue we now ridden, I am sure thou knowest: for me thinkes we haue ridden exceeding farre, the world seemeth so little : Mephostophiles answered me, my Faustus, beleeue me that from the place from whence thou camest, vnto this place where we are now is already forty seauen leagnes right in height and as the day increased, I looked downe vpon the world. Asia, Europe, and Africa, I had a sight of: and being so high, quoth I to my Spirit, tell me how these Kingdomes lye, and what they are called : the which he denyed not, saying: see this on our left hand is Hungaria, this is also Prussia on our left hand, and Poland, Muscouia, Tartacelesia, Bohemia, Saxony : and here on our right hand, Spaine, Portugall, France, England, and Scotland : then right on before vs lie the Kingdomes of Persia, India, Arabia, the King of Alchar, and the great Cham: now are we come to Wittenberg, and are right ouer the Towne of Weim in Austria, and ere long will be at Constantinople, Tripolie, and Ierusalem, and after will we pierce the frozen Zone, and shortly touch the Horizon, and the zenith of Wittenberg. There looked I on the Ocean Sea, and beheld a great many Ships, and Gallies ready to the battaile one against another : and thus I spent my iourney : now cast I my eyes here, now there, towards South, North, East, and West, I haue been in one place where it rained and hailed, and in another where

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the Sun shone excellent faire, and so I thinke that I saw most things in and about the world, with great admiration, that in one place it rained, and in another haile and snow: one this side, the Sun shone bright, some hills couered with snow neuer consuming, others were so hot that grasse and trees were burned and consumed therewith. When looked I vp to the heauens, and behold they went so swift, that I thought they would haue sprung in thousands. Likewise it was so cleare and so hot, that I could not long gaze into it, it so dimmed my sight: and had not my spirit Mephostophiles couered me as it were with a shadowing cloude, I had beene burnt with the extreame heate thereof: for the Sky the which we behold heere when we looke vp from the earth, is so fast and thicke as a wall, cleere and shining bright as Chrystall, in the which is placed the Sun, which casteth forth his raies and beames ouer the vniuersall world, to the vttermost confines of the earth. But we thinke that the Sun is very little: no, it is altogether as big as the world: Indeed the body substantiall is but little in compasse, but the raies or streames that it casteth forth, by reason of the thing wherein it is placed, maketh him to extend and shew himselfe ouer the whole world: and we thinke that the Sun runneth his course, and that the heauens stand still: no it is the heauens that moue his course, and the Sunne abideth perpetually in his place, he is permanent and fixed in his place, and although we see him beginning to ascend in the Orient or East, at the highest in the Meridian or South, setting in the occident or West, yet is he at y lowest in Septentrion or North, and yet he moueth not. It is the arle of the heauens that moueth the whole firmament, being a Chaos or confused thing, and for that p^{ro}ofe, I will shew thee this example: like as thou seest a bubble made of water and sope blowne forth of a quill, is in forme of a confused masse or Chaos, and being in this forme, is moued at pleasure of the winde which runneth round about that Chaos and moueth him also round: euen so is the whole firmament or Chaos wherein are placed the Sun, and the rest of the planets turned and carryed at the pleasure of the spirit of God, which is winde: Pea Christian Reader, to the glory of God, and to the p^{ro}fit of thy soule, I will open vnto thee diuine opinion, touching the rule of this confused Chaos, farre more then my rude Germane Autho^r, being possessed with the deuill, was able to vtter, and to p^{ro}oue some of my sentences befoze to be true, loke into Genesis, vnto the woorkes of God, at the creation of the world, there shalt thou finde, that the spirit of God moued vpon the waters, befoze heauen and earth were made. Marke how he made it, and how by his word every element tooke his place: these were not his woorkes but his

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words, for all the words he vsed before, he concluded afterwards in one worke, which was in making man: marke reader with patience, for thy soules health, see into all that was done by the worde and worke of God: light and darkenes was, the firmament stood, and there great & little light (in it: the most waters were in one place, the earth was drie, and euery element brought forth according to the word of God: now folloiweth his workes, he made man of his owne Image, how, out of the earth: The earth will shap no Image without water: there was one of the elements. But all this while where was winde? All Elements were at the word of God: Man was made, and in a forme by the worke of God yet moued not that worke, before God breathed the spirit of life into his nostrils, and made him a liuing soule: Here was the first winde and spirit of God, out of his owne mouth, which we haue likewise from the same seed, which was only planted by God in Adam, which winde, breath or spirit, when he had receiued, he was liuing and moued on earth, for it was ordained of God for his habitation, but the heauens are the habitation of the Lord: and like as I shewed before of the bubble, or confused Chaos made of water and sope, through the winde and breath of man is turned round, and carped with euery wind, euen so the Firmaments wherein the Sun and the rest of the Planets are fixed, be moued, turned, & carryed, with the winde, breath and spirit of God: for the heauens and Firmaments are moueable as the Chaos, but the Sunne is fixed in the firmament. And further (my good Schoole fellow) I was thus nigh the heauens, where me thought euery planet was but as halfe the earth, and vnder the firmament ruled the Spirits in the ayre, and as I came downe, I looked vpon the world and the heauens, and me thought that the earth was inclosed (in comparison) within the firmaments, as the yolke of an Egge within the white, and me thought that the whole length of the earth was not a span long: and the water was as if it had bin twice as broad and as long as the earth: euen thus at the eight dayes end came I home againe, and fell a sleepe, and so I continued sleeping, thre dayes and 3. nights together: and the first houre I waked, I fell fresh againe to my Kalender, and haue made them in right ample manner as you know, and to satisfie your request, for that you write vnto me, I haue (in consideration of our old friendship had at the Uniuersity of Wittenberg) declared vnto you my heauenly voyage, wishing no worlse vnto you then vnto my selfe, that is, that your minde were as mine in all respects.

Dixi.

Doctor Faustus the Astrologian.

How

of Doctor Faustus.

How Doctor *Faustus* made his Journey through the principall
and most famous Lands in the world.

Chap. 22.

Doctor *Faustus* having ouer runne fiftene yeares of his appointed time, he toke vpon him a Journey, with full pretence to see the whole world, and calling his Spirit *Mephostophiles* vnto him he said: Thou knowest that thou art bound to me vpon conditions, to performe and fulfill my desire in all things, wherefore my pretence is to visite the whole face of the earth visible and inuisible when it pleaseth me, therefore I exortue and commaund thes to the same. Wherevpon *Mephostophiles* answered, I am ready my Lord at thy command, and forthwith the spirit changed himselfe into the likenesse of a flying horse, saying *Faustus* sit vp, I am ready. Doctor *Faustus* softly sate vpon him, and forwards they went: *Faustus* came through many a Land and Prouince, as *Pauonia*, *Austria*, *Germania*, *Bohemia*, *Slesia*, *Saxony*, *Messeue*, *During*, *Frackland*, *Shawblandt*, *Byerlandt*, *Stryia*, *Corinthia*, *Poland*, *Litaw*, *Liesland*, *Prussia*, *Denmarke*, *Muscovia*, *Tartaria*, *Turkie*, *Persia*, *Cathai*, *Alexandria*, *Barbaria*, *Ginney*, *Peru*, the straightes *Magenelanes*, *India*, all about the frozen Zone, and *Terra Incognita*, *Noua*, *Hispaniola*, the Isles of *Terzera*, *Mederi*, *Saint Michaels*, the *Canaries*, and the *Tenorifocie*, into *Spaine*, the *Maineland*, *Portugall*, *Italie*, *Campania*, the Kingdome of *Naples*, the Isles of *Sicilia*, *Malta maioria*, *minoria*, to the knights of the *Rhodes*, *Candie*, or *Creete*, *Ciprus*, *Corinthe*, *Switzerland*, *France*, *Freeland*, *Westphalia*, *Zeland*, *Holland*, *Brabant*, and all the 17 Prouinces in *Netherland*, *England*, *Scotland*, *Ireland*, all *America*, and Island, the out Isles of *Scotland*, the *Orchades*, *Norway*, the *Bishopricke* of *Bream*, and so home againe: all these Kingdomes, Prouinces and Countries he passed in 25 dayes, in which time he saw very little that delighted his minde: wherefore he toke little rest at home, and burning in desire to see more at large and to behold the secrets of each Kingdome, he set forwards againe on his iourney vpon his swift horse *Mephostophiles*, and came to *Trent*, for that he chiefly desired to see this Towne and the monuments thereof: but there he saw not many wonders, except two faire Pallaces that belonged vnto the Bishop, and also a mighty large castle that was built of brick, with 3 walls, and 3 great trenches, so strong that it was impossible for any princes power to win it: then he saw a Church wherein was buried *Simcon*, and the Bishop *Pope*: their tombes are of most sumptuous Marble stone, closed and ioyned together with great bars of yron:

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from thence he departed to Paris where he liked well the Academie : and what place or kingdome soeuer fell to his minde, the same he visited. He came from Paris to Mentz where the riuer of Maine falles into the Rhine, notwithstanding he taried not long there but went into Campania in the kingdome of Neapoll, in which he saw an innumerable sort of Cloisters, Sunries, and Churches, great and high houses of stone, the streets faire and large, & straight forth from one end of the towne to the other as a line, and all the pauement of the Citie was of brycke, and the more it rained in the towne the fairer the streets were: there saw he the tombe of Virgill, and the high way that he cut through the mighty hill of stone in one night, the whole length of an English mile: when he saw the number of Gallies and Argozies that lay there at the Citie head, the winde-mill that stood in the water, the Castle in the water, and the houses about the water, where vnder gallies might ride most safely from raine or winde: then he saw the Castle on the hill ouer the towne, and many monuments therein, also the hill called Vesuius, whereon groweth all the Greekish wine, & most pleasant sweet Oliues. From thence he came to Venice, whereas he wondered not a little, to see a Citie so famously built standing in the Sea, where through euery streete the water came in such largenesse, that great ships and barkes might passe from one streete to another, hauing yet a way on both sides the water whereon men and horse might passe: He meruailed also how it was possible so much victuall to be found in the towne, and so good cheape, considering that for a whole league, nothing grew nere the same. He wondered not a little at the fairenesse of S. Marks place, and the sumptuous Church standing thereon, called S. Marke, how all the pauement was set with coloured stones, and all the Roode or loft of the Church double gilded ouer. Leaving this, he came to Padua beholding their manner of their Academie, which is called the mother or nurse of Chzistendome, there he heard the Doctors, and saw the most monuments in the Towne, entred his name in the Uniuersity of the Germane Nation, and wrote himselfe Doctoz Faustus, the vnsatiabie speculator: then saw he the worthiest monument in the world for a Church, named St. Anthonies Cloister, which for the pinacles thereof, and the contriement of the Church, hath not the like in Chzistendome. This towne is fenced about with three mighty walles of stone and earth, betwixt the which runneth goodly ditches of water: twixt euery foure and twenty houres passeth boates betwixt Padua and Venice with passengers, as they doe here betwixt London and Grauesend, and euen so farre they differ in distance: Faustus beheld likewise the counsaile house and

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the Castle with no small wonder. Well, forwarde he went to Rome, which lay, and doth yet lye on the Riuer Tiberis, the which deuidenth the Citie into two parts : ouer the Riuer are fore great stone Bridges, and vpon the one Bridge called Ponte S. Angelo, is y^e Castle of Saint Angelo, wherein are so many great cast Peces, as there are dayes in the yeare, and such Peces as will shote seauen bullets off with one fire : to this Castle commeth a priuy vault from the Church and Pallace of S. Peters, through the which the Pope, (if any danger be) passeth from his Pallace to the Castle for safegard: the Citie hath eleuen gates, and a hill called Vaticanum, wherevpon St. Peters Church is built: In that Church the holy Fathers will heare no confession, without the penitent bring money in his hand. Adioyning to this Church, is the Campo Santo, the which Carolus Magnus built : where euery day thirtene Pilgrimes haue their dinners serued of the best : that is to say, Christ and his twelue Apostles. Hard by this he visited the Churchyard of Saint Peters, where he saw the Pyramides that Iulius Cæsar brought forth of Africa : it stood in Faustus his time leaning against the Church wall of Saint Peters, but now Pope Sextus hath erected it in the middle of S. Peters Churchyard, it is 24 fatham long, and at the lower end sixe fatham fouresquare, and so forth smaller upwards : on the top is a Crucifix of beaten Gold, the stone standeth on foure Lyons of brasse. Then he visited the seauen Churches of Rome, that were St. Peters, S. Pauls, S. Sebastians, S. Iohn Lateran, S. Laurence, S. Mary Magdalen, and St. Mary Maiora. Then went hee without the towne, where he saw the Conduites of water that runne leuell through hill and dale, bringing water into the Towne fiftene Italian miles off: other Monuments he saw too many to recite, but amongst the rest he was desirous to see the Popes Court, and his nanner of seruice at his Table, wherefore he and his spirit made themselues inuisible and came to the Popes Court, and priuy chamber, where he was : there saw he many seruants attending on his holines, with many a flattering Sycophant carrying of his meat, and there he marked the Pope and the manner of his seruice, which he seeing to be so vnnearurable and sumptuous : He (quoth Faustus) why had not the deuill made a Pope of me? Faustus saw there notwithstanding, such as were like to himselfe, proud, stout, wilfull, gluttons, drunkards, whozemongers, breakers of wedlocke, and followers of all manner of vngodly exercises : wherefore he said to his spirit, I thought that I had bene alone a hog or porke of the devils, but he must beare with me yet a little longer, for these hogs of Rome are already fattened, and fitted to make his roast meate : the

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deuill might doe well to spit them all, and hane them to the fire, and let him summon the Puns to turne the spits : for as none must confesse the Pun but the Fryer, so none should turne the roasting Fryer but the Pun. Thus continued Faustus thre dayes in the Popes Pallace, and yet had no lust to his meat, but stood still in the Popes chamber, and saw euery thing whatsoeuer it was : on a time the Pope would haue a feast prepared for the Cardinall of Pavia, and for his first welcome the Cardinall was bidden to dinner : and as he sate at meate, the Pope would euer be blessing and crossing ouer his mouth, Faustus could suffer it no longer, but vp with his fist and smote the Pope on his face, and withall he laughed that the whole house might heare him, yet none of them saw him nor knew where he was : the Pope perswaded his company that it was a damned soule, comuanding Masse presently to be said for his deliuey out of Purgatory, which was done: the Pope sate still at meat, but when the latter messe came into the Popes boord, D. Faustus laide hands thereon saying, this is mine, and so he tooke both dish and meate and flew vnto the Capitall of Campadolia, calling his spirit vnto him, and said, come let vs be merry for thou must fetch me some wine and the cup that the Pope drinks of, and here vpon monte caual, we will make good chere in spight of the Pope and all his fat Abby-lubbers. His spirit hearing this, departed towards the Popes chamber, where he found them yet sitting quaffing : wherefore he tooke from befoze the Pope the fairest peece of plate or drinking goblet, and a flaggon of wine, and brought it to Faustus : but when the Pope and the rest of his crue perceiued they were robbed, and knew not after what sort, they perswaded themselves that it was a damned soule that befoze had vered the Pope so, & that smot him on the face, wherefore he sent commandement thzough the whole Citie of Rome, that they should say a Masse in euery Church, and ring all the bells for to lay the walking spirit, and to curse him with bell, booke, and candle, that so inuisibly had misused the Popes holines, with the Cardinall of pavia, and the rest of their company : but Faustus notwithstanding made good chere with that which he had beguiled the Pope of, and in the middell of the order of S. Barnards bare-footed Fryers, as they were going on procession thzough the Market-place, called campa defiore, he let fall his plate, vishes and cup: and with all for a farwell, he made such a thunder-clap and storme of raine, as though Heauen and earth should haue met together, and so left Rome, and came to Millaine in Italy, nere the Alpes or bozders of Switserland, where he prayesed much to his spirit the pleasures of the place, the City being found in so bzaue a plaine, by the which ran most pleasant
rivers

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riuers on euery side of the same, hauing besides within the compasse or circuit of seauen miles, seauen small Seas: He saw also therein many faire Pallaces and goodly buildings, the Dukes Pallace, and the mighty strong Castle which is in manner halfe the bignesse of the towne: Moreover, it liked him well to see the Hospitall of Saint Maries with diuers other things. He did there nothing worthy of memory, but he departed back againe towards Bologna, and from thence to Florence, where he was well pleased to see the pleasant walke of Marchants, the goodly vaults of the City, for that almost the whole City is vaulted, and the houses themselues are built outwardly, in such sort, that the people goe vnder them as vnder a vault: Then he perused the sumptuous Church in the Dukes Castle, called Nostra Dama, our Ladies Church, in which he saw many Monuments, as a marble doore, most huge to looke vpon: the gates of the Castle are Bell mettel, wherein are grauen the holy Patriarkes, with Christ and his twelue Apostles, and diuers other Histories, out of the olde and new Testament. Then went he to Sena, where he highly praised the Church and Hospitall of Santa Maria Formosa, with the goodly buildings, and especially the fairenesse and greatnes of the Citie & beautifull women. Then came he to Lions in France, where he marked the scituation of the Cittie, which lay betwene two hills, inuironed with 2. waters: one worthy Monument in the Citie pleased him well, that was the great Church with the Image therein: he commended the Citie highly for the great resort that it had vnto it of strangers. From thence he went to Cullin, which lyeth vpon the riuer of Rhine, wherein he saw one of the auncientest Monuments of the world, the which was the Tombe of three Kings, that came by the Angell of God, and their knowledge they had in the starre, to worship Christ: which when Faustus saw he spake in this manner, Ah alas good men how haue you erred, and lost your way: you should haue gone to Palestina and Bethlem in Iudea, how came you hither? Or belike after your death you were throwne into Mare Medeterraneum, about Tripolis in Syria, and so you fledged out of the Straights of Gibalteria, into the Ocean sea, and so into the bay of Portugall, and not finding any rest you were driven alongst the coast of Gallicia, Biskay and Fraocs, and into the narrow Seas, then from thence vnto Mare Germanicum, and so taken vp I thinke about the towne of Dort in Holand, you were brought to Cullin to be buried, or else I thinke you came more easily with a whirl winde ouer the Alpes, and being throwne into the riuer of Rhine, it conuayed you to this place, where you are kept a Monument. There saw he the Church of S. Ursula, where remaines a Monument

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of the 1000. Virgins : it pleased him also to see the beauty of the women. Not farre from Cullin lyeth the towne of Ach, where he saw the gorgeous Temple that the Emperour Carolus quartus built of Marble Stone for a remembrance of him, to the end that all his successors should there be crowned. From Cullin and Ach he went to Geneva, a Citie in Savoy, lying nere Switzerland, it is a towne of great trafficke, the Lord thereof is a Bishop, whose wine seller Faustus and his spirit visited, for the loue of his good wine. From thence he went to Strasburg, where he beheld the fairest temple that euer he had seene in his life before, for on euery side thereat he might see through, even from the couering of the Minster to the top of the Pinicle, and it is named one of the wonders of the world : wherefore he demanded why it was called Strasburg ? his spirit answered, because it hath so many high wayes comming to it on euery side, for Stros in Dutch is a high way, and hereof came the name : yea (said Mephostophiles) the Church which thou so wonderest at, hath more reuenues belonging to it, then the twelue Dukes of Slesia are worth, for there pertaine vnto this Church fiftie five townes, and foure hundred sixty three Villages, besides many houses in the Town. From thence went Faustus to Basil in Switzerland, where the Riuer of Rhine runneth through the Towne, parting the same as the Riuer of Thames doth London : in this towne of Basil he saw many rich monuments, the Towne walled with bricke, and round about it without it goeth a great trench : no Church pleased him but the Iesuites Church, which was sumptuously builded, and set full of Alablaster Pillars : Faustus demanded of his spirit how it tooke the name of Basil : his Spirit made answer and said, that before this Citty was found, there vled a Basiliscus a kinde of Serpent, this Serpent killed as many men, women, and children as he tooke a sight of, but there was a Knight that made himselfe a couer of Chrystall to come ouer his head and so downe to the ground, and being first couered with a black cloath, ouer that he put the chrystall, and so boldly went to see the Basiliscus, and finding the place where she haunted, he expected her comming, even before the mouth of her Caue, where standing a while, the Basiliscus came forth, who when she saw her owne venomous shadow in the Chrystall, she split in a thousand peeces : wherefore the Knight was richly rewarded of the Emperour : after the which the Knight founded this towne, vpon the place where he had slaine the Serpent, and gaue it the name Basil in remembrance of his deede.

From Basil, Faustus went to Costantz in Sweitz at the head of the Rhine, where it a most sumptuous brydge that goeth ouer the Rhine,
euen

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enen from the gates of the towne, to the other side of the streame : at
 the head of the riuer of Rhine, is a small Sea, called of the Switzers the
 blacke sea, twenty thousand paces long, and fifty hundred paces broad.
 The towne Costuitz toke the name of this : the Emperour gaue it to
 a Clowne, for expounding of his Riddle, wherefore the Clowne named
 the towne Costuitz, that is in English, cost me nothing. From Costuitz
 he came to Vlm, where he saw the Sumptuous Town-house, built by
 two and fifty of the auncient Senators of the Citty, It toke the name
 of Vlm, that the whole land there about, are full of Elmes : but Fau-
 stus, minding to depart from thence, his spirit said vnto him, Faustus,
 thinke of the Towne as thou wilt, it hath thre Dukedomes belonging
 to it, the which they haue bought with ready money. From Vlm he
 came vnto Wartzburg, the chiefeest Towne in Frankeland, wherein the
 Bishop altogether keepeth his Court, through the which Towne pas-
 seth the riuer of Mayne, that runs into the Rhine : thereabout groweth
 strong and pleasant wine, the which Faustus well proued : The Castle
 standeth on a hill, on the north side of the Towne, at the foote whereof
 runneth the riuer: this towne is full of beggerly Fryers, Puns, priestes
 and Iesuites : for there are five sorts of begging Fryers, besides thre
 Cloysters of Punnies : At the foote of the Castle stands a Church, in the
 which there is an Alter, where are engrauen all the foure Elements
 and all the orders & degrees in Heauen, that any man of vnderstanding
 whosoener that hath a sight thereof, may say, that it is the Artificiallest
 thing that euer he beheld. From thence he went to Norenberg, whi-
 ther as he went by the way, his spirit informed him that the towne was
 named of Claudius Tiberius, the Son of Nero the tyrant. In the towne
 are two famous Cathedrall Churches, y one called S. Sabolt, the other
 St. Laurence : in which Church standeth all the Reliques of Carolus
 magnus, that is to say, his Cloake, his hose and dublet, his Sword and
 Crowne, his Scepter and his Apple : It hath a very glorious gilden
 Conduit in the Market place of S. Laurence : in which Conduit is the
 Speare that thrust our Saviour into the side, and a peece of the Holy
 Crosse : The wall is called, The faire wall of Norenberg, and hath 528.
 Streets, 160. Welles, 4. great and 2. small Clockes, 6. great Gates,
 and 2. small Doores, 11. Stone Bridges, 12. small Hilles, 10. faire
 Market-places, 13. common Hot-houses, 10. Churches : within the
 Towne are 30. wheelles of Water-miles : it hath 132. tall Ships, 2.
 mighty Towne wales of heuen Stone and earth, with very deepe
 Trenches : the walles haue 180. Towers about them, and 4. faire plat-
 formes, 10. Apothecaries, 10. Doctors of the Common Law, 14. Doctors

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of Whistcke. From Norenberg he went to Auspurg, where, at the breake of day, he demaunded of his Spirit, whereupon the Towne tooke his name: This Towne (quoth he) hath had many names, when it was first built, it was called Vindelica: secondly it was called Zizaria the Iron Bridge: lastly, by the Emperour Octavius Augustus, it was called Augusta, and by the corruption of language, the Germans haue named it Auspurg. Now for because that Faustus had bene there before, he departed (without seeing their Monuments) to Rauenspurg, where his Spirit certified him that the City had seauen names: the first, Tyberia: the second, Quadratis; the third, Heaspalis; the fourth Regiopolis; the fifth, Imbriopolis; the sixth, Ratisbona; the last, Rauenspurg. The scituation of this City pleased Faustus well, also the strong & sumptuous buildings: by the walles thereof runneth the Riuer Danubia, in Dutch called Donow, into the which, not farre from the compasse of the City, fallth neer hand threescore other small Riuers and fresh waters: Faustus also liked the sumptuous Stone Bridge ouer the same water, with the Church standing thereon, the which was founded An. 1115. the name thereof is called S. Remadian: In this towne Faustus went into the Celler of an Inholder, and let out all the Beere and Wine that was in the Celler. After which feat, he returned into Ments in Bavaria, a right Princely Towne: the Towne appeared as if it were new, with great streets therein both of bredth and length: from Mentz to Saicburg where the Bishop is alwaies resident: here saw he all the commodities that were possible to be seene, for at the hill, he saw the forme of a Bell made in Chyrstall (a huge thing to looke vpon) that euery yeare groweth bigger and bigger, by reason of the freezing colde. From thence he went to Vienna in Aultria: This Towne is of great Antiquity, that it is not possible to finde the like. In this Towne, said the Spirit, is moze wine then water, for all vnder the townes are wels, the which are filled euery yeare with wine, and all the water that they haue, runneth by the Towne, that is, the Riuer Danubia. From thence he went into Prage the chiefe City in Bohemia: This is diuided into thre parts, that is, olde Prage, new Prage, and litle Prage. Little Prage is the place where the Emperours court is placed, vpon an exceeding high mountaine, there is a Castle, where are two faire Churches, in the one he found a monument, which might well haue bene a mirroꝝ for himselfe, and that was, the Sepulcher of a notable Coniurer, which by his Magicke had so enchanted his Sepulcher, that whosoener set fote thereon, should be sure neuer to dye in their beds. From this castle he came downe and went ouer the Bridge: This Bridge hath 24. Arches, And in the middle

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of the Bridge stands a very faire Monument, being a Crosse builded of stone, and most artificially carued. From thence he came into the olde Prage, the which is seperated from the new Prage, with an exceeding deepe ditch, and round about inclosed with a Wall of brycke, Unto this is adioyning the Jewes towne, wherein are thirtene thousand men, women and children, all Jewes. There he viewed the Colledge and the Gardens where all manner of sauage beasts are kept, and from thence he set a compas round about the thre Townes, whereat he wondered greatly, to see so mighty a Citie stand all within the walls. From Prage he flew in the ayre and bethought himselfe what he might doe, or which way to take, so he looked round about, and behold he espied a passing faire Citie which lay not farre from Prage, about some foure and twenty miles, and that was Breslaw in Sclesia, in the which when he was entered, it seemed to him that he had bene in Paradise, so neate and cleane was the streets, and so sumptuous was their buildings. In the Citie he saw not many wonders, except the brassen Virgin that standeth on a bridge ouer the water, and vnder the which standeth a Mill like a powder mill, which virgin is made to doe execution vpon those disobedient towne bozne children that be so wilde that their Parents cannot brydle them: which when any such are found with some haynous offence turning to the shame of their parents and kindred, they are brought to kisse the virgin, which openeth her arme, the person then to be executed kisseth her, then doth she close her armes together with such violence, that she crusheth out the breath of the party, breaketh his bulke and so dieth, but being dead, she openeth her armes againe and letteth the party fall into the Mill, where he is stamped in small morsels, which the water carrieth away, so that no part of him is found againe. From Breslaw he went toward Cracona, in the kingdome of Polona, where he beheld the Academie the which pleased him wonderfull well. In this Citie the King most commonly holdeth his Court at a Castle, in which Castle are many famous Monuments. There is a most sumptuous Church in the same, in which standeth a siluer Altar gilded, and set with rich stones, & ouer it is a conueyance full of all manner of siluer ornaments belonging to the Masse. In the church hangeth the iaw bones of a huge dragon, that kept the rocke before the Castle was edified thereon. It is full of all manner of munition, & hath alwaies victual for 3. yeates to serue 2. thousand men. Through the towne runneth a riuer called the Vistula or Wisell, where ouer is a faire wooden bridge. This water diuideth the towne & Calmere, in this Calmere dwelleth the Jewes being a small walled Towne by themselves, to the number of 25000. men,

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women and childzen: within one mile of the towne there is a salt Mine where they finde stones of pure salt of 1000. pound, 2000. pound, or more in waight, and that in great quantity. This salt is as blacke as the Newcattle coales when it comes out of the Mines, but being beaten to powder it is as white as snow. The like they haue foure mile from thence at a towne called Buchma. From thence Faustus went to Sanderetz, the Captaine thereof was called Don Spiket Jordan: in this towne are many monuments, as the tombe and sepulcher of Christ in as ample manner as that is at Ierusalem, at the proper costs of a Gentleman that went thrice to Ierusalem from that place and returned againe. Not far from that towne is a new towne, wherein is a Pury of the order of D. Dioclesian, into which order may none come except they be Gentlewomen, and well formed, and faire to looke vpon, the which pleased Faustus well, but hauing a will to trauaile further, and to see more wonders, mounting vp towards the east, ouer many lands and prouinces, as in Hungaria, Transiluania, Shede, Ingatz, Sardenia, and so into Constantinople, where the Turkish Emperoz kept his court: this Citie was surnamed by Constantine the founder thereof, being builded of very faire stone. In the same the great Turke hath three faire Pallaces, the walles are strong, the pinacles are very huge, and the streets large, but this liked not Faustus that one man might haue so many wiues as he would: the Sea runneth hard by the Cittie, the wall hath 11. gates: Faustus abode there a certaine time to see the manner of the Turkish Emperours seruice at his table, where he saw his royall seruice to be such, that he thought if all the Christian Princes should banquet together, and every one adorne the feast to the vttermost, they were not able to compare with the Turke for his table, and the rest of his Country seruice: wherefore it so frightened Faustus, that he vowed to be reuenged on him, for his pomp he thought was more fit for himselfe, wherefore as the Turke sat at meat Faustus shewed him a little apish play: for round about the priuy chamber he sent forth flashing flames of fire, insomuch that the whole company forsooke their meate and fled. except onely the great Turke himselfe, him Faustus charmed in such sort, that he could neither rise nor fall, neither could any man pull him vp: With this was the Hall so light, as if the Sun had shined in the house, then came Faustus in forme of a Dove to the great Turke, saying, All haile Emperour, now art thou honoured that I so worthily appeare vnto thee as thy Mahomet was wont to doe, hereupon he vanished, and forthwith it thundred, that the whole Pallace shooke: the Turke greatly meruailed what this should be that so vexed him: and was perswaded by his

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chiefest counsaillours that it was Mohomet his Prophet which had so appeared vnto them, whereupon the Turke commanded them to fall downe on their knees, and to giue him thanks for doing them so great honour as to shew himselfe vnto then : but the next day Faustus went into the Castle where he kept his Wiues and Concubines, in the which Castle might no man vpon the paine of death come, except those that were appointed by the great Turke to doe them seruice, and they were all gelded : which when Faustus perceiued, he said vnto his Spirit Mesphostophiles, how likest thou this sport ? are not these faire Ladies greatly to be pittied that thus consume their youth at the pleasure of one only man ? Why (quoth the spirit) maist not thou in stead of the Emperour embrace his faire Ladies ? doe what thy heart desireth herein, and I will ayde thee, and what thou wishest thou shalt haue it performed : wherefore Faustus (being before this counsaile apt enough to put such matters in practise) caused a great fogge to be round about the Castle, both within and without, and he himselfe appeared amongst the Ladies in all points as they vsed to paint the Mahomet : at which sight the Ladies fell on their knees and worshiped him. Then Faustus tooke the fairest by the hand and led her into a chamber, where after his manner he fell to dalliance, and thus he continued a whole day and a night : and when he had delighted himselfe sufficiently with her he put her away, and made his spirit bring him another, so likewise he kept with her 24. houres play, causing his spirit to fetch him most dainty fare, and so he passed away sixe dayes, hauing each day his pleasure of a sundry Lady, and that of the fairest : all which time the fog was so thicke and so stinking, that they within the house thought that they had bene in hell for the time, and they without wondered thereat, in such sort that they went to their prayers, calling on their God Mahomet, and worshipping of his Image. Wherefore the first day, Faustus exalted himselfe into the ayre like a Dove, in the sight of the great Turke and his people. And he had no sooner departed the Castle but the fog vanished away : whence presently the Turke sent for his Wiues and Concubines, demanding of them if they knew the cause why the Castle was beset with a mist so long ? They said that it was the God Mahomet himselfe that caused it, and how he was in the Castle personally full sixe dayes : and for more certainty he hath lyne with sixe of vs sixe nights one after another. The Turke hearing this, fell downe vpon his knees, and gaue Mahomet thanks, desiring him for to forgive him for being offended with his visitting his Castle and Wiues those sixe dayes : but the Turke commaunded that those whome Mahomet had liue by should be most

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carefully looked vnto, perswading himselfe (and so did all the whole people that knew of it) that out of them Mahomet should be raised a mighty generation, but first he demaunded of the sixe Ladies if Mahomet had not actuall copulation with them according as earthly men haue: yea my Lord (quoth one) as if you had bene there your selfe you could not haue mended it, for he lay with mee starke naked, kissed and colled vs, and so delighted me, that for my part I wold he came two or three times a weeke to serue me in such sort againe. From whence Faustus went to Alkar, the which before times was called Chaiam or Memphis. In this Citie the Egyptian Souldan holdeth his Court. From thence the Riuer Nilus hath his first head and spring, it is the greatest fresh water riuer that is in the whole world, and alwayes when the Sun is in Cancer it ouerfloweth the whole land of Egypt: Then he returned againe towards the North-east, and to the Towne of Ofen and Sebata in Hungaria. This Ofen is the chiefest Citty in Hungaria, and standeth in a fertile soyle, wherein groweth most excellent Wine, and not farre from the Towne there is a Well called Zipzar, the water whereof changeth Iron into Copper: there are mines of Golde and Siluer, and all manner of mettall: we Germanes call this towne Ofen, but in the Hungarian speech it is Starr. In the Towne standeth a very faire Castle and very well fortified. From thence he went to Austria, and through Slesia into Saxony, vnto the Townes of Magdeburg and Lipzig, and Lubeck, Magdeburg is a Bishoprick: In this Citty is one of the pitchers wherein Christ changed the water into wine at Cana in Galile. At Lipzig nothing pleased Faustus so well as the great Messell in the Castle made of wood, the which is bound about with 24. yron hopes, and euery hope weigheth 200. pound weight: you must goe vpon a ladder 30. steppes high before you can looke into it: hee saw also the new Church yard where it is walled, and standeth vpon a faire plaine, the yard is 200. paces long, and round about the side of the wall, are goodly places seperated one from each other to see Sepulchers in, which in the middle of the yard standeth very sumptuous: therein standeth a Pulpit of white worke and Gold. From thence he came to Lubeck and Hamburg, where he made no abode, but away againe to Erford in Duringen, where he visited the Frelcold, and from Erford he went home to Wittenberg, when he had seene and visited many a strange place, being from home one yeare and a halfe, in which time he wrought more wonders then are here declared.

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How *Faustus* had a sight of Paradise. *Chap. 23.*

After this Doctor *Faustus* set forth againe to visite the Countie of Spaine, Portugall, France, England, Scotland, Denmark, Sweden, Poland, Muscouy, India, Cataia, Affrica, Persia, and lastly into Barbabia amongst the Blackamoors. And in all his wandring he was desirous to visite the ancient Monuments and mighty Hills: amongst the rest beholding the high hill called the Treno Reife, was desirous to rest upon it: from thence he went into the Ile of Britany, wherein he was greatly delighted to see the faire water, and warme Bathes, the diuers sorts of mettall, with many precious stones, and diuers others commodities, the which *Faustus* brought thence with him: He was also at the Orchades behind Scotland, where he saw the Tree that bringeth forth fruit, that when it is ripe openeth and falleth into the water, wherein ingendzeth a certaine kinde of fowle and bird: these Ilands are in number 23. but ten of them are not habitable, the other thirtene are inhabited. From thence he went to the Hill Caucasus, which is the highest in all that Tropick, it lyeth nere the borders of Scythia: hereon *Faustus* stood and beheld many Lands and kingdomes, *Faustus* being on such an high hill, thought to looke ouer all the world, and beyond, for he went to see Paradise, but he durst not commune with his Spirit thereof: and being on the hill of Caucasus, he saw the whole land of India and Scythia, and as he looked towards the East, he saw a mighty cleere strike of fire coming from heauen vpon the earth, even as it had bin one of the beames of the Sunne, he saw in the water foure mighty waters springing: one had his course towards India, the second towards Egypt, the third and fourth towards Armenia. When he saw these, he would needs know of his spirit what waters they were, and from whence they came: His spirit gaue him gently an answer, saying: It is Paradise that lyeth so farre in the East, the Garden that God himselfe hath planted with all manner of pleasure, and the fiery streames that thou seest, is the walles or fence of the Garden, but y^e cleere light that thou seest so farre off, that is the Angell that hath the custodie thereof with a fiery sword and although that thou thinkest thy selfe to be hardby, thou hast yet further thither from hence then thou hast euer bene: the water that thou seest diuided in foure parts is the water that issueth out of the well in the middle of Paradise, The first is called Ganges or Pison, the second Gihon, the 3. Tygris, and the 4. Euphrates: also thou seest that he standeth vnder Libra and Aries, right toward the Zenith, & vpon this fiery wall standeth the Angell Michael with his flaming sword to keepe the tree of life,

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the which he hath in charge : but the Spirit said to Faustus, neither thou nor I, nor any after vs, yea all men whosoever are denied to visit it, or to come any nearer then we be.

Of a certaine Comet that appeared in Germany, and how Doctor *Faustus* was desired by certaine friends of his to know the meaning thereof. Chap. 24.

In Germany, ouer the Towne of St. Eizleben was scene a mightie great Comet, whereat the people wondred : but Doctor Faustus being there, was asked of certaine of his friends his iudgement or opinion in the matter : Whereupon he answered, it falleth out often by the course and change of the Sun & Moone, that the Sun is vnder the earth, and the Moone aboue : but when the Moone draweth nere the change, then is the Sun so strong, that it taketh away the light of the Moone, in such sort that he is as red as bloud, and the contrary, after they haue bene together, the Moone taketh her light againe from him, and so increasing in light to the full, she will be as red as the Sun was before and changeth herselfe into diuers and sundry colours, of the which springeth a prodigious Monster or as you call it a Comet, which is a figure or token appointed of God as a forewarning of his displeasure : as at one time, he sendeth hunger, plague, sword, or such like : being all tokens of his iudgement : the which Comet commeth through the conjunction of the Sunne and Moone begetting a monster, whose father is the Sunne, and whose mother is the Moone ☉ and ☾.

A question put forth to Doctor *Faustus* concerning the Starres. Chap. 25,

There was a learned man of the towne of Holberstat, named N. W. who invited D. Faustus to his table, but falling into communication before supper was ready, they looked out of a window, and seeing many Starres in the firmament, this man being a Doctor of Physicke and a good Astrologian, said, D. Faustus, I haue invited you as my guest, hoping that you will take it in good part with me, and withall I request you to impart vnto me some of your experience in the Stars and Planets. And seeing a Starre fall, he said, I pray you Faustus what is the condition, quality or greatest of the Starres in the firmament : Faustus answered him : My friend and brother, you see that the Starres that fall from Heauen, when they come to the earth they be very small to our thinking as candels, but being fixed in the firmament, there are many as great as this City, some as great as a Province or Dukedome, other

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as great as the whole earth : other some farre greater then the earth : as the length and the breadth of the heauen is greater then the earth twelue times, and from the height of the heauens there is scarce any earth to be seene, yea the planets in the heauens are some so great as this land, some so great as the whole Empire of Rome, some as Turky, yea some as great as the whole world.

How *Faustus* was asked a question concerning the Spirits
that vex men. Chap. 26,

That is most true (saith he to Faustus) concerning the Starrs and Planets : but I pray you, in what kinde or manner doe the spirits vse to vex men so little by day, and so greatly by night? Doctor Faustus answered, because the Spirits are of God forbidden the light, their dwelling is in darkenesse, and the clearer the Sunne shineth the further the spirits haue their abiding from it, but in the night when it is darke, they haue their familiarity and abiding nere vnto vs men. For although in the night we see not the Sunne, yet the brightnes thereof so lightneth the first mouing of the firmament, as it doth here on earth in the day, by which reason we are able to see the Starrs and Planets in the night : euen so the rayes of the Sun piercing vpwards into the firmament, the Spirits abandon the place and so come nere vs on earth, the darkenesse filling our heads with heauy dreames and fond faucies, with shrieking and crying in many deformed shapcs : and sometimes when men goe forth without light, there falleth to them a feare, that their haire standeth on end : so many start in their sleepe, thinking there is a spirit by him, gropeth or sealeth for him, going round about the house in his sleepe, and many such like fancies : and all this is for because in the night the spirits are more familiarly by vs, that we are desirous of their company, and so they cary vs, blinding vs, and plaguing vs more then we are able to perceiue.

How Doctor *Faustus* was asked a question concerning the
Starrs that fall from heauen. Chap. 27.

Doctor Faustus being demaunded the cause why the stars fell from heauen, he answered that it is but our opinion, for if one star fall, it is the great iudgement of God vpon vs, as a fore-warning of some great thing to come, for when we thinke that a starre falleth, it is but a sparke that issueth from a candle or a flame of fire, for if it were a substantiall thing, we should not so soone lose the sight of them as we doe. And likewise if so be that we see as it were a streame of fire fall from the
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firmament, as it oft hapneth, yet are they no Starres, but as it were a flame of fire vanishing, but the stars are substantiall, therefore are they firme and not falling: if there fall any, it is a signe of some great matter to come as a scourge to a people or Countrey, and then such starres falling, the gates of Heauen are opened, and the cloudes send forth floods, or other plagues, to the damage of the whole land and people.

How *Faustus* was asked a question concerning Thunder.

Chap. 28

In the month of August, there was ouer Wittenberg a mightie great lightning and thunder, and as *D. Faustus* was iesting merrily in the market place, with certaine of his friends and companiones being Physicians, they desired him to tell them the cause of that weather: *Faustus* answered: It hath bene commonly seene heretofore, that befoze a thunder-clap, fell a sholwer of raine or a gale of winde, for commonly after a winde followeth a raine, and after a raine a thunder-clap, such thignes come to passe when the soure winde meete together in the heauens, the ayrie cloudes are by force beaten against the fired Chrystall firmament, but when the ayrie cloudes meet with y^e firmament, they are congealed, and so strike and rush against the firmament, as great peces of yce when they meet on the water, the each other soundeth in our eares, and that we call Thunder, which indeed is none other then you haue heard.

The third and last of Doctor Faustus his merry Conceites, shewing after what sort he practised Nicromancie in the Courts of great Princes, and lastly of his fearefull and pittifull end.

How the Emperous Carolus Quintus requested of *Faustus* to see some of his cunning, whereunto he agreed. Chap. 29.

The Emperour Charlus the fift of that name, was personally with the rest of his Nobles and Gentlemen at the towne of Inizburck, where he kept his Court, vnto the which also *D. Faustus* resorted, and being there well knowne of diuers Nobles and Gentlemen, he was inuited into the court to meat, euen in the presence of the Emperour, whom when the Emperour saw, he looked earnestly on him, thinking him by his lookes to be some wonderfull fellow: wherefoze he asked one of his Nobles whom he should be: he answered, that he was called Doctor *Faustus*. Whereupon the Emperour held his peace vntill he had taken his repast: after which he called vnto him *Faustus* into his priuie chamber: whither being come, he said vnto him: *Faustus* I haue heard much of thee, that thou art excellent in the blacke Art, and none like thee, in mine.

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mine Empire, for men say that thou hast a familiar spirit with thee, and that thou canst do what thou list: it is therefore (said the Emperour) my request of thee, that thou let me see a p^roofe of thine experiance, and I vow vnto thee by the honour of my Emperiall Crowne, none euill shall happen vnto thee for so doing, Herevpon Doctor Faustus answered his Maiestie, that vpon those conditions he was ready in any thing that he could, to see his highnes commaundement in what seruice he would appoint him. Well, heare then what I say (quod the Emperour.) Being once solitary in my house, I called to minde mine elders and ancesto^rs, how it was possible for them to attaine vnto so great deg^ree of authority, yea so high, that we the successo^rs of that line are neuer able to come nere. As for example, the great and mighty monarch of the world Alexander Magnus, was such a Lanterne and spectacle to all his successo^rs, as the ch^ronicles makes mention of so great riches, conquering and subduing so many Kingdomes, the which I and those that follow me (I feare) shall neuer be able to attaine vnto: wherefore Faustus, my hearty desire is, that thou wouldest vouchsafe to let me see that Alexander and his Paramour, the which was praised to be so faire, and I pray thee shew me them in such sort that I may see their personages, shape gesture and apparell, as they vsed in their life time, and that here befoze my face, to the end that I may say I haue my long desire fulfilled, and to praise thee to be a famous man in thine Art and experiance. D. Faustus answered: My most excellent Lord, I am ready to accomplish your request in all things, so farre forth as I and my spirit are able to perfo^rme: yet your maiesty shall know, that their dead bodies are not able substantially to be brought befoze you, but such spirits as haue scene Alexander and his Paramour alieue, shall appeare vnto you in manner and fo^rme as they both liued in their most flourishing time: and herewith I hope to please your imperiall Maiesty. When Faustus went a little a side to speake to his spirit, but he returned againe presently, saying: now if it please your Maiesty you shall see them, yet vpon this condition that you demaund no question of them, nor speake vnto them, which the Emperour agreed vnto. Therewith D. Faustus opened the priue chamber doze, where presently entred the great and mighty Emperour Alexander Magnus, in all thinges to looke vpon as if he had bin alieue, in propo^rtion a strong thicke set man, of a middle stature, blacke haire, and that both thicke and curled, head and beard, red cheekes, and a broad face, with eyes like a Basiliske, hee had a compleat harness burnished and grauen exceeding rich to looke vpon. and so passing towards the Emperour Carolus, he made low and reuerent curtesie: whereat

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the Emperoz Carolus would haue stood vp to receiue & græte him with the like reuerence: but Faustus tooke holde of him, and would not permit him to doe it. Shortly after Alexander made humble reuerence and went out againe: and comming to the doore his Paramour met him, she comming in, made the Emperoz likewise reuerence: she was cloathed in blew veluet, wrought and imbroydered with Pearles and Gold, she was also excellent faire, like milke and bloud mixed, tall and slender, with a face round as an apple: and thus she passed certaine times vp and downe the house, which the Emperoz marking, said to himselfe: now haue I seene two persons which my heart hath long wished to behold: and sure it cannot otherwise be (said he to himselfe) but that the spirits haue changed themselues into these formes, and haue not deceiued me, calling to minde the woman that raised the Prophet Samuell: and for that the Emperoz would be the more satisfied in the matter, he said, I haue often heard that behind in her necke she had a great wart or wen, wherefore he tooke Faustus by the hand without any words, and went to see if it were also to be seen on her or not, but she perceiuing that he came to her, bowed downe her neck, where he saw a great wart, and here vpon she vanished, leauing the Emperoz and the rest well contented.

How D. Faustus in the sight of the Emperour, coniured a paire
of Harts hornes vpon a Knights head that slept out at
a Cazement. Chap. 30.

Vhen Doctor Faustus had accomplished the Emperors desire in all things as he was requested, he went forth into a Gallery, and leaning ouer a rayle to looke into the priuy Garden, he saw many of the Emperors courtiers walking and talking together, and casting his eyes now this way, now that way, he espied a Knight leaning out at a window of the great hall, who was fast asleep (for in those daies it was hot) but the person shall be nameles that slept, for that he was a Knight. Though it was all done to the little disgrace of the Gentleman: it pleased Doctor Faustus (through the helpe of his spirit Mephistophiles) to firme vpon his head as he slept an huge paire of Harts horns, and as the Knight awaked thinking to pull in his head, he hit his hornes against the glasse that the panes thereof flew about his eares. Thinke here how this good Gentleman was vexed, for he could neither get backward nor forward, which when the Emperoz heard, all the courtiers laught, and came forth to see what was happened. The Emperoz also when he beheld the Knight with so faire a hed, laughed heartily thereat, and was therewithall well pleased: at last Faustus made him quit of his hornes againe, but the Knight perceiued not how they came.

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How the aboue mentioned Knight went about to be reuenged
of Doctor *Faustus*. Chap. 30.

Doctor Faustus tooke his leaue of the Emperour and the rest of the Courtiers, at whose departure they were sorry, giuing him many rewards and gifts : but being a league and a halfe from the Citty, he came into a wood, where he beheld the Knight that he had iested with at the Court, with others in harnesse, mounted on faire Palfreyes, and running with full charge towards Faustus, but he seeing their intent, ran towards the bushes, and before he came amongst the bushes he returned againe, running as it were to meete them that chased him, whereupon sodainly all the bushes were turned into horsemen, which also ran to encounter with the Knight and his company : and comming to them, they enclosed the Knight and the rest, and told them that they must pay their ransome before they departed : whereupon the Knight seeing himselfe in such distresse, besought Faustus to be good to them, which he denied not, but let them loose : yet he so charmed them that euery one, Knight and other for the space of a whole month did weare a paire of Goates hornes on their browes, and euery Palfrey a paire of Dre hornes on his head, and this was their pennance appointed by Faustus.

How three young Dukes being together at Wittenberg to behold the Vniuersitie requested *Faustus* to helpe them at a wish to the towne, of Menchen in Bauaria, there to see the Duke of Bauaria his Sonnes wedding. Chap. 32.

Three worthy young Dukes, the which are not here to be named, but being Students all together at the vniuersitie of Wittenberg, met on a time all together, where they fell to reasoning concerning the pompe and brauery that should be at the Citty of Menchen in Bauaria, at the wedding of the Dukes Sonne, wishing themselves there but one halfe houre to see the manner of their iollity : to whom one replied saying to the other two Gentlemen, if it please you to giue me the hearing, I will giue you good counsaile that we may see the wedding and be here againe to night, and this is my meaning : let vs send to Doctor Faustus, make him a present of some rare thing, and so open our minds vnto him, desiring him to assist vs in our enterprize, and assure vs he will not deny to fulfill our request : hereupon they all concluded, sent for Faustus, told him their minde, and gaue him a gift, and invited him to a sumptuous banquet, wherewith Faustus was well contented, and promised to further their iourney to the vttermost : and when the time was come that

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the three young Gentlemen into his house, commanding them that they should put on their best apparell, and adorne themselves as richly as they could: he tooke off his owne great large cloake, went into the garden that was adioyning vnto his house, and set the three young Dukes on his cloake, and he himselfe sat in the midst, but he gaue then in charge that in any wise they should not once open their mouthes to speake, or make answer to any man so soone as they were out, not so much as if the Duke of Bauaria or his Sonne should speake to them or offer them curtesie, they should giue no word or answer againe: to the which they all agreed. These conditiones being made, Doctor Faustus began to coniure: and on a sudaine arose a mighty winde, heauing vp the cloake, and so carried them away in the ayre, and in due time they came vnto Menechen to the Dukes Court, where being entred into the vtmost Court, the Marshall had espied them, who presently went to the Duke, shewing his grace that all the Lords and Gentlemen were already set at the table, notwithstanding there were newly come three goodly Gentlemen with one seruant, the which stood without in the Court, wherefore the good olde Duke came out vnto them welcomming them, requiring what they were, and whence: but they made no answer at all, whereat the Duke wondred, thinking they were all foure dumb: notwithstanding for his honour sake he tooke them into the Court and feasted them. Faustus notwithstanding spake to them: if any thing happen other wise then well when I say sit vp, then fall you all on the cloake, and good enough: well, the water being brought, and that they must wash, one of the three had some manners as to desire his freind to wash first: which when Faustus heard, he said, sit vp, and all at once they got on the cloake, but he that spake fell off againe, the other two with Doctor Faustus were againe presently at Wittenberg, but he that remained was taken and laid in prison, wherefore the other two Gentlemen were very sorrowfull for their friend, but Faustus comforted them, promising that on the morrow he should also be at Wittenberg. Now all this while was the Duke taken in great feare, and stricken into an exceeding dump, wondering with himselfe that his hap was so hard to be left behinde and not the rest: and now being locked and watched with so many keepers, there were also certaine of the guests that fell to reasoning with him to know what he was, and also what the other were that were vanished away: but the poore prisoner thought with himselfe, if I open what they are, then it will be euill also with me, wherefore all this while he gaue no man any answer, so that he was there a whole day and gaue no man a word: wherefore the olde Duke gaue in charge that the next morning they

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they should racke him untill he had confessed : which when the young Duke heard he began to sorrow, and to say with himselfe, it may be that to morrow (if Doctor Faustus come not to ayde me) shal I be racked and grienously tormented, insomuch that I shall be constrained by force to tell more then willingly I would doe : but he comforted himselfe, with hope that his friends would intreat Doctor Faustus about his deliuerance, as also it came to passe : for befoze it was day Doctor Faustus was by him, and he coniured them that watched him into such a heauie sleape, that he with his charmes made open all the lockes in the prison, and there withal brought the young Duke againe in safety to the rest of his fellowes and friends, where they presented Faustus with a sumptuous gift, and so departed one from the other.

How Doctor *Faustus* borrowed money of a Jew, and laid his owne legge to pawne for it. Chap. 33.

IT is a common Proverb in Germany, that although a Couiurer haue all things at commaundement, the day will come that he shall not be worth a peny : so is it like to fall out with Doctor Faustus, in promising the deuill so largely: and as the deuill is the authoz of lyes, euen so he led Faustus his minde in practising of things to deceiue the people, and blinding them, whering he tooke his whole delight, therein to bring himselfe to riches, yet not withstanding in the end he was neuer the richer. And although during foure and twenty yeares of his time that the deuill set him, he wanted nothing, yet was he best pleased when he might deceiue any body : for out of the mightiest Potentates courts in all those countries he would send his spirit to fetch away their best chære : And on a time being in his merriuent where he was banquetting with other Students in an Inne, whereunto resorted many Jewes, which when D. Faustus perceiued, he was minded to play some merry iest to deceiue a Jew, desiring one of them to lend him some money for a time, the Jew was content, & lent Faustus threescore dollars for a month, which time being expired, the Jew came for his money and intrest, but Doctor Faustus was neuer minded to pay the Jew againe : at length the Jew comming home to his house, and calling vnfortunately for his money, Doctor Faustus made him this answer: Jew I haue no money, nor know I how to pay thee, but notwithstanding to the end that thou mayest be contented I will cut off a limbe of my body, be it arme or legge, and the same thou shalt haue in pawne of thy money, yet with this condition, that when I shal pay thee thy money againe, then thou shalt giue me my limbe. The Jew that was neuer friend to a Christian, thought with himselfe

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himselfe, this is a fellow right for my purpose, that will lay his lims to pawne for money, and was therewith very well content : wherefore Doctor Faustus took a Saw, and therewith seemed to cut off his legge (being notwithstanding nothing so) well, he gave it to the Jew, yet upon this condition, that when he got money to pay, the Jew should deliver him his legge, to the end he might set it up againe. The Jew was with this matter very well pleased, took his legge and departed : and having farre home, he was somewhat weary, and by the way he thus bethought him : what helpeth me a knaves legge : if I should carry it home it would stinke, and so infect my house, besides, it is too hard a peece of worke to set it up againe, wherefore what an asse was Faustus to lay so deere a pawne to so small a summe of money : and for my part quoth the Jew to himselfe, this will never profit me any thing, and with these words he cast the legge away from him into a ditch. All this Doctor Faustus knew right well, therefore within three dayes after he sent for the Jew to make him payment of his 60. dollers : the Jew came, and Doctor Faustus demaunded his pawne, there was his money ready for him : the Jew answered, the pawne was not profitable or necessary for any thing, and he cast it away : but Faustus threatening, replied, I will have my legge againe, or else one of thine for it. The Jew fell to intreat, promising him to give him what money he would aske, if he would not deale straightly with him, wherefore the Jew was constrained to give him sixty dollers more to be rid of him, and yet Faustus had his legge on, for he had but blinded the Jew.

How Doctor *Faustus* deceived a Horse-courser.

Chap. 34

After the like manner he served a Horse-courser, at a Fayre called Pheistring, for Faustus through his Coniuring, had got an excellent faire Horse, whereupon he rid to the Fayre, where he had many Chapmen that offered him money : lastly, he sold him for forty dollers, willing him that bought him, that in any wise he should not ride him over any water, but the Horse-courser meruailed with himselfe that Faustus had him ride him over no water: but (quoth he) I will proue, and forthwith he rid him into the River: presently the horse vanished from under him, and he left on a bottle of straw, insomuch that the man was almost drowned. The Horse-courser knew well where he lay that had solde him his Horse, whereupon he went angerly to his Anne, where he found Doctor Faustus fast a sleepe, and snoring on a bed, but the Horse-courser could no longer forbear him, took him by the legge and began to pull

of Doctor Faustus:

pull him off the bed, but he pulled him so, that he pulled his leg from his body, insomuch that the Horse-courser fell backwards in the place, then began Doctor Faustus to cry with an open throte, hee hath murdered me : Whereat the Horse-courser was afraid, and gaue the flight, thinking none other with himselfe but that he had pulled his leg from his body, by this meanes Doctor Faustus kept his money.

How Doctor *Faustus* eate a load of Hay. Chap. 35.

Doctor Faustus being in a Towne of Germany called Zwickow where he was accompanied with many Doctors and Masters, and going forth to walke after Supper, they met with a Clowne that droue a load of Hay. Good euen good fellow, said Faustus to the clowne, what shall I giue thee to let me eate my belly full of hay : the clowne thought with himselfe, what a mad man is this to eate hay, thought he with himselfe, thou wilt not eate much : they agreed for thre farthings he should eate as much as he could : wherefore Doctor Faustus began to eate, and that so rauenously, that all the rest of the company fell a laughing : blinding so the poore clowne, that he was sorrow at his heart, for he seemed to haue eaten more then the halfe of his hay : wherefore the Clowne began to speake him faire, for feare he should hane eaten the other halfe also, Faustus made as though he had had pittie on the clowne, and went his way. When the Clowne came in place where he would be, he had his Hay againe as he had before, a full load.

How Doctor *Faustus* serued the twelue Students.

Chap. 36.

At Wittenberg before Faustus his house, there was a quarrell between seauen students, and fise that came to part the rest, one part being stronger then the other. Wherefore Faustus seeing them to be ouer matched, coniured them all blinde, insomuch that the one could not see the other, and yet he so delt with them, they fought and smote at one another still : whereat all the beholders fell a laughing : and thus they continued blind beating one another untill the people parted them and led each one to his owne house : where, being entred into their houses, they receiued their sight perfectly againe.

How Doctor *Faustus* serued the drunken Clownes.

Chap. 37.

Doctor Faustus went into an Inne wherein were many tables full of clownes the which were tipling can after can of excellent wine.

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and to be short, they were all drunken: and as they sat, they so sung and hallowed, that one could not heare a man speake for them: this angered Doctor Faustus: wherefore he said to those that had called him in, mark my masters I will shew you a merry iest: the clownes continuing still hollowing and singing, he so coniured them, that their moutnes stood as wide open as it was possible for them to holde them, and neuer a one of them was able to close his mouth againe. By and by the noyse was gone, the Clownes notwithstanding looked earnestly one vpon another and knew not what was happened: one by one they went out, and so soone as they came without, they were all as well as euer they were: but none of them desired to goe in any more.

How Doctor *Faustus* solde five Swine for sixe Dollers
a peece. Chap. 38.

Doctor Faustus began another iest, he made ready five fatte Swine, the which he sold to one for sixe Dollers a peece, vpon this condition, that the swine driuer should not driue them into the water: Doctor Faustus went home againe, and as the Swine had fyled themselue in the mud, the swine driuer driue them into a water, where presently they were changed into so many bundels of straw swimming vp-right in the water: the buyer looked wishly about him, and was sorry in his heart, but he knew not where to finde Faustus, so he was content to let all goe, and to losse both money and hogs.

How Doctor *Faustus* played a merry iest with the Duke of
Anholt in his Court. Chap. 39.

Doctor Faustus on a time went to the Duke of Anholt, who welcomed him very curteously: this was the month of January, where sitting at the Table, he perceiued the Dutchesse to be with Child, and forbearing himselfe vntill the meat was taken from the table, and that they brought in the banquetting dishes, D. Faustus said to the Dutchesse gracious Lady, I haue alwayes heard that great bellyed women doe alwaies long for some dainties, I beseech therefore your grace hide not your mind from me, but tell me what you desire to eat: she answered him, Doctor Faustus now truely I will not hide from you what my heart doth most desire, namely, that if it were now haruest I would eate my belly full of grapes, and other dainty fruit: Doctor Faustus answered herevpon, Gracious Lady, this is a small thing for me to doe, for I can doe more then this: wherefore he tooke a plate, and set open one of the Casements of the Window, holding it forth, where incontinent

of Doctor Faustus.

he had his dish full of all manner of fruite : as red and white Grapes, Peares and Apples, the which came from out of strange Countries : all these he presented the Dutchesse, saying : Madam I pray you vouchsafe to tast of this dainty fruit, the which came from a farre Country, for there the summer is not yet ended. The Dutchesse thanked Faustus highly, and she fell to her fruit with full appetite. The Duke of Anholt notwithstanding could not withhold to ask Faustus with what reason there were such young fruit to be had at that time of the yeare : Doctor Faustus told him, may it please your grace to vnderstand, that the yeare is diuided into two circles ouer the whole world, that when with vs it is winter, in the contrary circle it is notwithstanding summer, for in India and Saba there falleth or setteth the Sunne, so that it is so warme that they haue twice a yeare fruit : and gracious Lord I haue a swift spirit, the which can in the twinkling of an eye fulfill my desire in any thing, wherefore I sent him into those countries, who hath brought this fruit as you see : whereat the Duke was in great admiration.

How Doctor *Faustus* through his charmes, made a great Castle
in presence of the Duke of Anholt. Chap. 40.

Doctor Faustus desired the Duke of Anholt to walke a little forth of the Court with him, wherefore they went together into the field, where Doctor Faustus (through his skill) had placed a mightie Castle, which when the Duke saw, he wondred thereat, so did the Dutchesse, and all the beholders, that on that Hill which is called Rohumbuel, should on the sodaine be so faire a Castle. At last D. Faustus desired the Duke and the Dutchesse to walke with him into the Castle, which they denyed not. This Castle was so wonderfull strong, hauing about it a great and deepe trench of water, the which was full of Fish, and all manner of water-fowles, as Swannes, Ducks, Geese, Witters, and such like. About the wall, was fine stone doores, and two other doores : also within, was a great open Court, wherein were inchaunted, all manner of wilde Beasts, especially such as were not to be found in Germany : as Apes, Beares, Buffes, Antelops, and many other strange Beasts. Also there were Hartes, Hindes, Roe buckes and Does, and wilde Swine: All manner of land fowle that any man could thinke on which flew from one tree to another. After all this, he set his guests to the Table, being the Duke and Dutchesse, with all their traine, for he had provided them a most sumptuous Feast, both at meat, and also of any kind of drinke: for he set nine Hells of meat vpon the board at once, and all this must his wagner doe, to place all things on the board, the

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which was brought vnto him by the spirit, inuisible, of all things their heartes could desire, as wild-foule, Venison, and all manner of dainty fish that could be thought on; of wine also great plenty, and of diuers sorts, French wine, Cullen wine, Crabashir wine, Rhenish wine, Spanish wine, Hungarian wine, Warzburg wine, Malmsey, and Sacke: In the whole there were a 100. Cans standing round about the house. This sumptuous banquet, the Duke tooke thankfully, and afterwards he departed homewards, and to their thinking they had neither eaten or drunke: so were they blinded while they were in the Castle. But as they were in their Pallace, they looked towards the Castle, and beheld it all on a flame offire, and all those which saw it, wondred to heare so strange a noyse, as if it had bene great Ordinance should haue bin shot off: and thus the Castle burned, and consumed cleane away. Which done, D. Faustus returned to the Duke, who gaue him great thanks for shewing them so great curtesie, and gaue him a hundred dollozs, and libertie to depart, or stay there at his owne discretion.

How Doctor *Faustus* with his Company, visited the Bishop of Saltzburgs Wine-Celler. Chap. 41.

Doctor Faustus hauing taken leaue of the Duke, he went to Wittenberg, nere about Strouetide, and being in company with certaine students, Doctor Faustus was himselfe the God of Bacchus, who hauing well feasted the Students befoze with dainty fare, after the manner of Germany, where it is counted no feast except all the bidden guests be drunke, which Doctor Faustus intending, said: Gentlemen, and my guests, will it please you to take a cup of Wine with me in a place or Celler whereunto I will bring you: they all said willingly we will: which when Doctor Faustus heard he tooke them forth, set either of them vpon an Holly wand, and so was coniuerted into the Bishop of Saltzburg his Celler, for there about grew excellent pleasant Wine: there fell Faustus and his company to drinking and swilling, not of the worst but of the best. And as they were merry in the celler, came downe to draw drinke the Bishops Butler: which when he perceiued so many persons there, he cryed with a loude voyce, thæues, thæues. This spited Doctor Faustus wonderfully, wherefoze he made euery one of his company to sit on their holy wand, and so vanished away: and in parting D. Faustus tooke the Butler by the haire of the head, and carped him away with them vntill they came to a mighty high lopped tree, and on the top of that huge tree he set the Butler: where he remained in a most fearefull perplexitie: D. Faustus departed to his house, where they
tooke

Of Doctor Faustus.

tooke their valet one of another, drinkeing the wine the which they had stolne in great bottels of glasse out of the Bishops Celler. The Butler that had held himselfe by the hands vpon the lopped trees all the night, was almost frozen with colde, espying the day, and seeing the tree of so huge great highnes, thought with himselfe it is vnpossible to come off this tree without perill of death ; - at length he espied certaine clownes which were passing by, he cried, for the loue of God helpe me downe, the clownes seeing him so high, wondred what mad man would cline to so huge a tree, wherefore as a thing most miraculous, they carried tidings to the Bishop of Saltzburg : then was there great running on euery side to see him in the tree, and many deuises they practised to get him downe with ropes : and being demaunded by the Bishop how he came there, he said, that he was brought thither by the haire of the head of certaine thæues that were robbing of the wine-cellar, but what they were he knew not, for (said he) they had faces like men, but they wrought like deuils.

How Doctor *Faustus* kept his Shroue-tide. Chap. 42.

There were seauen Students and Masters that studied Diuinity, Iuris prudentis & medicina, all these hauing consented, were agreed to visit Doctor Faustus, and to celebrate Shrouetide with him : who being come to his house, he gaue them their welcone for they were his deere friends, desiring them to sit downe, where he serued them with a very good supper of Hens, fish and other rost, yet were they but slightly cheered : wherefore Doctor Faustus comforted his guests, excusing himselfe that they stole vpon him so suddainly, that he had not leasure to prouide for them so well as they were worthy : but my good friends (quoth he) according to the vse of our Countrey, we must drinke all this night, and so a draught of the best wine to bedward is commendable. For you know that in great Potentates Courts they vse as this night great feasting, the like will I doe for you : for I haue three great flaggons of Wine, the first is full of Hungarian Wine, containing eight gallons, the second of Italian Wine contayning seauen gallons, the third containing sixe gallons of Spanish Wine, all the which we will tipple out before it be day : besides we haue fiteene dishes of meate, the which my spirit Mephostophiles hath fetch so farre, that it was cold before he brought it, and they are all full of the daintiest thinges that ones heart can deuise, but (saith Faustus) I must make them hote again, and you may belecue me Gentlemen, that this is no blinding of you, whereas you think that this is no naturall foode, verilie it is as good and as pleasant as euer you eate. And hauing ended his tale, he comman-

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ded his boy to lay the cloath, which done, he serued them with fiftene melle of meate, hauing thre dishes to a melle, the which were all manner of Menfon, and dainty wild-fowle, and for wine there was no lack, as Italian wine, Hungaria wine, and Spanish wine : and when they were all made drunke, and that they had almost eaten all their good there, they began to sing and dance untill it was day, and then they departed euery one to his owne habitation : at whose parting, Doctor Faustus desired them to be his guests againe the next day following.

How Doctor *Faustus* feasted his guests on the Ash-
wednesday. Chap. 43.

Vpon Ashwednesday came vnto Doctor *Faustus* his bidden guests the Students, whom he feasted very royally, insomuch that they were all full and lustie, dauncing and singing as the night before : and when the high glasses and goblets were caroused one to another, Doctor *Faustus* began to play them some pretty feates, insomuch that round about the Hall was heard most pleasant musicke, and that in sundry places : in this corner a Lute, in another corner a Cornet, in another a Cithern, Clarigolds, Harpe, Hoze-pipe : in fine, all manner of Musicke was heard there at that instant, whereat all the glasses and goblets, cups, and pottes, dishes, and all that stood on the boord began to daunce : then Doctor *Faustus* took ten stone pots, and set them downe on the floze where presently they began to dance, and to smite one against the other, that the shiuers flew round about the whole house, whereat the whole company fell a laughing. Then he began another iest, he set an instrument on the table, and caused a monstrous great Ape to come in amongst them, which Ape began to dance and to skip, shewing them many merry conceites. In this and such like pastime, they passed away the whole day, where night being come, Doctor *Faustus* had them all to supper, which they lightly agreed vnto, for Students in these cases are easily intreated : wherefore he promised to feast them with a banquet of fowle, and afterward they would goe all about with a maske: then D. *Faustus* put forth a long pole out of the window, whereupon presently there came innumerable of birds and wild fowle, and so many as came, had not the power to flie away again, but he took them and slang them to the Students, who lightly pulled off the neckes of them, and being roasted they made their supper : which being ended, they made themselves ready to the maske. D. *Faustus* commanded euery one to put on a cleane shirt ouer his other cloathes, which being done they

of Doctor Faustus

they looked one vpon another, it seemed to each one of them they had no heads, and so they went forth vnto certaine of their neighbours, at which sight the people were wonderfully afraid. And as the vse of Germany is, that wheresoeuer a Maske entreth, the good man of the house must feast them : so when these maskers were set to their banquet, they seemed again in their former shape with heads, insomuch that they were all knowne what they were, and hauing sate and well eate and drunke, D. Faustus made that euery one had an Asses head on, with great and long eares, so they fell to dancing and to driue away the time vntill it was midnight, and then euery one departed home : and as sone as they were out of the house, each one was in his naturall shape again, and so they ended and went to sleepe.

How Doctor *Faustus* the day following was feasted of the Students, and of his merry iests with them while hee was in their company. Chap. 44.

The last Bacchanala was held on Thursday, where insued a great snow, and D. Faustus was inuited vnto the Students that were with him the day before, where they had prepared an excellent banquet for him, which banquet being ended, D. Faustus began to play his olde pranks, and forthwith were in the place thirteē Apes, that tooke hands and danced round in a ring together, then they fell to tombling and vinting one ouer another, that it was most pleasant to behold, then they leaped out of the window and vanished away : then they set before Doctor Faustus a roasted Calues head, which one of the Students cut a peece of, and laid it on Doctor Faustus his trencher, which peece being no soner laid downe, but the Calues head began to cry manly out like a man, murthre, murthre, out alas what dost thou to me : wherat they were all amazed, but after a while, considering of Faustus his iesting trickes, they began to laugh, and then they pulled in sunder the Calues head, and eate it vp, Wherevpon Doctor Faustus asked leaue to depart, but they would in no wise agræe to let him goe, except that he would promise to come againe presently : then Faustus through his cunning made a sledge the which was drawne about the house with foure fiery Dragons : this was fearefull for the Students to behold, for they saw Faustus ride vp and downe as though he should haue fired and slaine all them in the house. This sport continued vntill midnight, with such a noyse that they could not heare one another, and the heads of the Students were so light that they thought themselues to be in the ayre all that time.

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How Doctor *Faustus* shewed the faire *Helena* vnto the Students
vpon the Sunday following. Chap. 45.

The Sunday following came those Students home to Doctor *Faustus* his owne house, and brought their meat and drinke with them, these men were right welcome guests vnto *Faustus*, wherefore they all fell to drinking wine smoothly : and being merry, they began some of them to talke of the beauty of womest, and euery one gaue forth his verdict what he had scene, and what he had heard : So one among the rest said, I neuer was so desirous of any thing in this world, as to haue a sight, (if it were possible) of faire *Helena* of Greece, for whom the worthy towne of Troy was destroyed and rezed downe to the ground, therefore, saith he, that in all mens iudgement she was more then commonly faire, because that when she was stolne away from her husband, there was for her recovery so great bloodshed.

Doctor *Faustus* answered : for that you are all my friends, and are so desirous to see that stately pearle of Greece, faire *Helena*, the wife of King *Menelaus* and daughter of *Tendalus* and *Leda*, sister to *Castor* and *Pollux*, who was the fairest Lady in all Greece : I will therefore bring her into your presence personally, and in the same forme of attire as she vsed to goe when she was in her chiefest flowers, and pleasantest prime of youth. The like haue I done for the Emperour *Carolus Magnus*, at his desire I shewed him *Alexander* the great and his Paramour : but (said Doctor *Faustus*) I charge you all that vpon your perils you speake not a word, nor rise vp from the table so long as she is in your presents. And so he went out of the Hall, returning presently againe : after whom immediatly followed the faire and beautifull *Helena*, whose beauty was such; that the Students was all amazed to see her, esteeming her rather to be a heauenly then a earthly creature : This Lady appeared before them in a most rich Gowne of purple veluet, costly imbroadred : her haire hanged downe loose, as faire as the beaten gold, and of such length, that it reached downe to her hammes, hauing most amorous cole-blacke eyes, a sweet and pleasant round face, with lips as red as a Cherry, her cheekes of a rose colour, her mouth small, her necke white like a Swan, tall and slender of personage : In summe, there was no imperfect place in her : she looked round about with a rolling Hawkes eye, a smiling and wanton countenance, which nere hand inflamed the hearts of all Students, but that they perswaded themselues she was a spirit, which made them lightly passe away such fancies : and thus faire *Helen* and *Faustus* went out againe one with another. But the Students,

of Doctor Faustus.

at Faustus entring into the Hall againe, requested him to let them see her againe the next day, for that they would bring with them a Painter, to take her Countefet : which he denied, affirming that he could not al wailes raise vp her spirit, but onely at certaine times : yet said he, I will giue vnto you her Counterfet, which shall be as good to you, as if your selfe should see the drawing thereof, which they receiued according to his promise, but soone after lost it againe. The Students departed from Faustus to their seuerall lodgings, but none of them could sleep that night, for thinking on the beauty of faire Hellen : therefore a man may see, that the deuill blindeth and inflameth the hart oftentimes with lust, that men fall in Loue with Harlots, whereby their mindes can afterwards be hardly remoued.

How Doctor *Faustus* Coniured away the foure wheelles from a
Clownes Waggon. Chap. 46.

Doctor Faustus was sent for, to come to the Marshall of Brunswicke who was maruailously troubled with the falling Sicknesse : Now Faustus had this qualitie, he sildome rid, but commonly walkt on foot to ease himselfe when he list : And as he came nere vnto the Towne of Brunswicke, there ouertooke him a Clowne, with foure horses and an emptie Waggon : to whome Doctor Faustus (iesting to try him) said vnto him, I pray the good fellow, let me ride a little to ease my weary legges : which the buſsardly Ass denied, saying, that his horses were weary, and he would not let him get vp : Doctor Faustus did this but to proue this Clowne if there were any curtesie to be found in him if need were : but such churlishnes is commonly found among Clownes, but he was well requited by Faustus, euen with the like payement, for he said vnto him, Thou doltish Clowne, boyde of all humanitie, seeing thou art of so churlish a disposition, I will pay thee as thou hast deserued : for thy foure wheelles of thy Wagon thou shalt haue taken from thee, let me see then how thou canst shift : hereupon his wheelles were gone, his horses also fell downe to the ground as though they had bene dead : whereat the Clowne was sore affrighted, measuring it a iust scourge of God for his sinnes and churlishnesse, wherefore with trembling and wayling, he humbly besought Doctor Faustus to be good vnto him, confessing he was worthy of it notwithstanding if it pleased him to forgive him, he would hereafter doe better : which submission made Faustus heart to repent answering him on this manner : well, doe no more, but when a poor man desireth thee, see that thou let him ride : but yet thou shalt not go altogether cleere, for although thou haue againe thy foure wheelles, yet

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galt thou fetch them at the foure gates of the City, so he threwe dust on
the horses, and reuiued them againe, and the Clowne for his churlish-
nes, was faine to fetch his wheeles, spending his time with wearines,
whereas if before he had shewed a little kindnes, he might quietly
haue gone about his busines.

How foure Iuglers cut one anothers head off, & set them on againe, and
how *Faustus* deceiued them. Chap. 47

Doctor *Faustus* came in the Lent vnto Frankland ffayre, where his
Spirit *Mephastophiles* gaue him to vnderstand that in an Iune
were foure Iuglers that cut one anothers head off. and after their cut-
ting off, sent them to the Barber to be trim red, which many people saw.
This angred *Faustus*, for he meant to haue himselfe the onely Corke in
the deuils basket, and he went to the place where they were to behold
them. And as these Iuglers were together ready one to cut off anothers
head, there stood also the Barber ready to trim them, and by them vpon
the table stood likewise a glasse full of stilled water, and he that was the
chiefest amongst them stood by it. Thus they began, they smote off the
head of the first, and presently there was a Lilly in the glasse of distilled
water, where *Faustus* perceiuing this Lilly as it was springing, and the
chiefe Iugler named it the tree of life, thus dealt he with the first, ma-
king the Barber wash and comb his head, and then he set it on againe,
presently the Lilly vanished away out of the water, hereat the man had
his head whole and sound againe: the like did they with the other two:
and as the turne and lot came to the chiefe Iugler that he also should be
beheaded, and that this Lilly was most pleasant, faire, and flourishing
to see, they smote his head off, and when it came to be barbed, it trou-
bled *Faustus* his conscience, insomuch that he could not abide to see ano-
ther doe any thing, for he thought himselfe to be the principall Coniurer
in the world: wherefore Doctor *Faustus* went to the table whereas the
other Iuglers kept that Lilly, and so he tooke a small knife and cut off
the stalk of the Lilly, saying to himselfe, none of them should blinde
Faustus: yet no man saw *Faustus* to cut the Lilly, but when the rest of
the Iuglers thought to haue set on their maisters head, they could not,
wherefore they looked on the Lilly, & found it bleeding, by this meanes
the Iugler was beguiled, and so died in his wickednesse, yet not one
thought that Doctor *Faustus* had done it,

How

Of Doctor Faustus.

How an olde man the neighbour of *Faustus* sought to perswade him to amend his euill life, and to fall vnto repentance. Chap. 48.

A Good Christian, an honest and vertueous olde man, a loue of the holy Scriptures, who was neighbour vnto D. Faustus, when he perceiued that many students had their recourse in and out vnto Doctor Faustus, he suspected his euill life, wherefore like a friend he inuite Doctor Faustus to supper vnto his house, to the which he agreed: and hauing ended their banquet, the old man began with these words: My louing friend and neighbour Doctor Faustus, I am to desire of you friendly and Christian request, beseeching you that you will vouchsafe not to be angry with me, but friendly resolute me in my doubt, and take my poore inuiting in good part. To whom D. Faustus answered: My louing neighbour, I pray you say your mind. Then began the olde Patron to say: My good neighbour, you know in the beginning how that you haue defied God, and all the host of heauen, and giuen your soule to the deuill, wherewith you haue incurred Gods high displeasure, and are become from a Christian, farre worse then a heathen person: oh consider what you haue done, it is not onely the pleasure of the body, but the safety of the soule that you must haue respect vnto: of which if you be carelesse, then are you cast away, and shall remaine in the anger of the Almighty God. But yet it is time enough D. Faustus, if you repent and call vnto the Lord for mercy, as we haue example in the Acts of the Apostles the 8. Chap. of Simon in Samaria, who was led out of the way, affirming that he was Simon homo Sanctus. This man was notwithstanding in the end conuerted, after that he had heard the Sermon of Philip, for he was baptized and saw his sinne and repented. Likewise beseech you good brother Doctor Faustus, let my rude Sermon be vnto you a conuersion: and forget the filthy life that you haue led: repent, aske mercy, and liue: for Christ saith, Come vnto me all ye that are weary, and heauy laden, and I will refresh you. And in Ezechiel, I desire not the death of a sinner, but rather that he will conuert and liue.

Let my words good brother Faustus, pierce into your Adamant heart, and desire God for his sonne Christ his sake to forgive you. Wherefore haue you so long liued in your deuillish practises, knowing that in the olde and new Testament you are forbidden, and that men should not suffer any such to liue, neither haue any conuersation with them, for it is an abomination vnto the Lord: and that such persons haue no part in the Kingdome of God. All this while Doctor Faustus heard him very attentively, and replied. Father your perswasions like me wondred

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will, and I thanke you with all my heart for your good will and counsell, promising you as farre as I may to allow your discipline : whereupon he tooke his leaue, And being come home, he laid him very pensive in his bed, bethinking himselfe of the wordes of this olde man, and in a manner began he to repent that he had giuen his soule to the deuill intending to deny all that he had promised to Lucifer. Continuing in these cogitations, suddainly his Spirit appeared vnto him, clapping him vpon the head, and wrung it as though he would haue pulled his head from his shoulders, saying vnto him Thou knowest Faustus that thou hast giuen thy selfe (body and soule) to my Lord Lucifer, and thou hast solowed thy selfe an enemy to God and to all men, and how thou beginnest to harken to an olde doting soole, which perswadeth thee as it were vnto good, when indeed it is too late, for that thou art the deuills, and he hath great power presently to fetch thee, Wherefore he hath sent me vnto thee, to tell thee, that seeing thou hast solowed for that which thou hast done, begin againe, and write another writing with thine owne blood, if not, then will I teare thee in peces. Hereat Doctor Faustus was sore affraid, and said, my Mephosphiles, I will write againe what thou wilt : Then presently he sate him downe, and with his owne blood he wrote as followeth : Which writing was afterward sent to a deare friend of Faustus being his kinsman.

How *Faustus* wrote the second time with his owne blood
and gaue it to the Deuill, Chap. 49.

I Doctor Iohn Faustus, do acknowledge by this my deed and hand writing, that since my first writing, which is seuentene yeares past, that I haue right willingly held, and haue bene an vtter enemy to God and all men, the which I once againe confirme, and giue fully and wholly my selfe vnto the deuill, both body and soule, euen vnto great Lucifer, and that at the end of seauen yeares ensuing after the date hereof, he shall haue to doe with me according as it pleaseth him, either to lengthen or shorten my life, as pleaseth him : and hereupon I renounce all persuaders that seeke to withdraue me from my purpose by the worde of God either ghostly or bodily : And further, I will neuer giue eare to any man (be he spirituall or temporall) that moueth any matter for the saluation of my soule. Of all this writing, and that therein contayned, be witnes my blood, which with my owne hands I haue begun and ended, Dated, at Wittenberg the 25 of Iuly.

And presently vpon the making of this writing, he became so great an enemy to the poore old man, that he sought his life by all means possible,
but

of Doctor Faustus.

but this godly man was strong in the holy Ghost, that he could not be vanquished by any meanes, for about two dayes after that he had exhorted Faustus, as the poore man lay in his bed, suddainly there was a mighty rubbing in the Chamber, the which he was neuer wont to heare, and he heard as if it had bene the groaning of a Sow, which lasted long: whereupon the good olde man began to iest and nocke, and said: oh what Barbarian cry is this: oh faire bird what soule musick is this: a faire Angell, that could not tarry two dayes in his place: beginnest thou now to runne into a poore mans house, where thou hast no power, and wert not able to keepe thy olue two dayes: With these and such like words the spirit departed. And when he came home, Faustus asked him how he had sped with the olde man: to whom the spirit answered, the olde man was harnessed, and that he could not once lay hold vpon him: but he would not tell how the olde man had mocked him, for the diuels can neuer abide to heare of their fall. Thus doth God defend the hearts of all honest Christians, that betake them selues vnder his tuition.

How Doctor *Faustus* made a marraige between two Louers.

Chap. 50.

In the Citty of Wittenberg was a Student, a gallant Gentleman, I named N. N. This Gentleman was farre in loue with a Gentlewoman, faire and proper of personage: This Gentlewoman had a knight that was a suter vnto her, and many other Gentlemen the which desired her in marriage, but none could obtaine her: So it was that this N. N. was very well acquainted with Faustus, and by that meanes became a suter vnto him to assist him in the matter, for he fell so farre into dispaire with himselfe, that he pined away to the skin and bones, But when he had opened the matter vnto Doctor Faustus, he asked counsell of his Spirit Mephistophiles, the which tolde him what to doe. Whereupon Doctor Faustus went home to the Gentleman which bad him be of good thiere, for he should haue his desire, for he would helpe him to that he wished for, and that this Gentlewoman should loue none other but him onely, wherefore D. Faustus so changed the minde of the damsell by a practise he wrought, that she should doe no other thing but thinke on him whome before she had hated, neither cared she for any man but him alone. The deuice was thus, Faustus commanded the Gentleman that he should cloath himselfe in all the best apparell that he had, and that he should goe vnto this Gentlewoman, and shew himselfe, giuing him a ring, commanding him in any wise that he should dance with her before he departed: who following his counsell, went to her, and when they

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began to dance, they that were suiters began to take euery one his Lady by the hand: this Gentleman tooke her who before had so disdained him, and in the dance, he put the King into her hand, that Faustus had giuen him, which she no sooner toucht, but she fell presently in loue with him, smiling at him in the dance, and many times winking at him, rolling her eyes, and in the end she asked him if he could loue her, & make her his wife? He gladly answered, that he was content: whereupon they concluded, and were marryed, by the meanes and help of Faustus, for the which the Gentleman well rewarded him.

How Doctor *Faustus*, led his friends into his Garden at Christmas, and shewed them many strange sights, in his 19. yeare.

Chap. 51.

In December about Christmas in the Cittie of Wittenberg, were many young Gentlemen which were come out of the Countrey to be merry with their friends: amongst whom, there were certaine well acquainted with D. Faustus who often inuited them home vnto his house: they being there on a certaine time, after dinner hee had them into his Garden, where they beheld all manner of flowers and fresh hearbes, and trees bearing fruit and blossomes of all sortes, who wondered to see that his garden should so flourish at that time, as in the midst of Sommer: and abroad in the streets and all the Countrey lay full of snow and yce: Wherefore this was noted of them, as a thing miraculous: euery one gathering and carrying away, all such things as they best liked, and so departed, delighted with their sweete smelling flowers.

How Doctor *Faustus* gathered together, a great Army of men, in his extremity, against a Knight that would haue iniured him on his iourney. Chap. 52.

Doctor Faustus trauiayld towards Eyzelben, and when he was nigh halfe the way, he espied seauen horse-men, and the chiefe of them he knew to be the Knight with whom he had iested in the Emperors Court: for he had set a huge payze of Harts hornes vpon his head, and when the Knight now saw that he had fit oportunitie to be reuenged of Faustus, he ran vpon him (and those that were with him) to mischiefe him, intending priuily to slay him: which when Faustus espied, he vanished away into a wood that was heard by them: But when the Knight perceiued that he was vanished away, he caused his men to stand still, but where they remained, they heard al maner of warlike Instruments of musicke, as Drums, Flutes, Trumpets, and such like, and a certaine
trope

of Doctor Faustus.

troope of horse-men turning towards them : then they turned another way, and they were also met on that side, then another way, and yet were freshly assaulted, so that which way so euer they turned themselves, he was encountred, insomuch that when the Knight perceiued that he could escape no way, but that his enemies lay on him which way soeuer he offered to fite, hee tooke a good heart, and ran amongst the thickest, and thought with himselfe, better to dye then to liue with so great an infamy. Wherefore being at handy blowes with them he demanded the cause why they should so vse him : but none of them would giue him answere, vntill D. Faustus shewed himselfe vnto the Knight, whereupon they inclosed him round, and Doctor Faustus said vnto him, yeeld your weapon and your selfe, otherwise it will goe hard with you. The Knight knew no other but that he was inuironed with an host of men (where indeed they were none other then deuils) yeilded : then Faustus tooke away his sword, his peece, and horse, with all the rest of his companions. And further he said vnto him, Sir: the chiefeest Generall of our army hath commaunded to deale with you according to the Law of Armes, you shall depart in peace whether you please, and then he gaue the Knight a horse after the manner, and set him thereon, so he rode, the rest went on fote, vntill they came to their Anne, where being alighted, his Page rode on his horse to the water, & presently the horse vanished away, the Page being almost sunke and drowned, but he escaped, and comming home, the Knight perceiued his Page so bemysed & on fote, asked where his horse was become : who answered that he was vanished away : which when the Knight heard, he said, of a truth this is Faustus his doing, for he serueth me now as he did besoze at the Court, onely to make me a scoyne and a laughing stocke.

How Doctor Faustus caused Mephosphiles to bring him 7. of the
fairest women he could finde in all the Countries he had
trauailed in, in the 20. yeare.

Chap. 53.

Vhen Doctor Faustus called to minde that his time from day to day drew nigh, hee began to liue a swinish and epicurish life, wherefore he commaunded his Spirit Mephosphiles, to bring him seauen of the fairest women that he had seene in all the time of his trauell : which being brought, first one, then another, he lay with them all, insomuch that he liked them so well, that he continued with them in all manner of loue, and made them to trauell with him in all his iournies : these women were 2. Netherlands, 1. Hungarian, 1. Scottish, 2. Wallons,

1. French

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1. Franklander : and with these sweet personages he continued long, yea
euen to his last end.

How Doctor *Faustus* found a masse of money, when hee
had consumed 22. of his yeares.

Chhp. 54.

TO the end that the Diuell would make *Faustus* his onely heire, hee
shewed vnto him, where he should goe and finde a mightie huge
masse of money, and that should he haue it in an olde Chappell that was
fallen downe: halfe a mile distant from Wittenberg, there he bad him to
dig, & he should finde it, the which he did, and hauing digged reasonable
depe, he saw a mighty huge Serpent, the which lay on the treasure it
selfe, the treasure it selfe lay like a huge light burning : but D. *Faustus*
charmed the Serpent that he crept into a hole, and when he digged dee-
per to get by the treasure, he found nothing but coales of fire : there also
he heard and saw many that were tormented, yet notwithstanding he
brought away the coales, and when he was come home : it was all tur-
ned into siluer and golde, & after his death it was found by his seruant,
the which was almost about in estimation a thousand Guilders.

How Doctor *Faustus* made the Spirit of faire *Helena* of Greece his
owne Paramour and bed-fellow in his 23. yeare.

Chap. 55.

TO the end that this miserable *Faustus* might fill the lust of his flesh,
and, liue in all manner of voluptuous pleasure, it came in his
minde after he had slept his first sleepe, and in the 23. yeare past of his
time, that he had a great desire to lye with faire *Helena* of Greece, espe-
cially her whom he had scene and shewed vnto the Students at Witten-
berg, wherefore he called vnto his spirit *Mephostophiles*, commanding
him to bring him the faire *Helena*, which he also did, whereupon he fell
in loue with her, and made her his common Concubine, and bedfellow,
for she was so beautifull and delightfull a pæce, that he could not be
one houre from her, if hee should therefore haue suffered death, she had so
stolne away his heart, and to his seeming in time she was with childe,
whom *Faustus* named *Iustus Faustus* : This childe tolde Doctor *Faustus*
many thinges which were to come, and what strange thinges were done
in forraine Countries : but in the end when *Faustus* lost his life, the
Mother and the Childe vanished away both together.

How

of Doctor Faustus.

How Doctor *Faustus* made his will, in which he named his servant
Wagner to be his heire. Chap. 56.

Doctor *Faustus* was now in his 24. and last yeare, and hee had a pretty stripling to his servant, the which had studied also at the University of Wittenberg: this youth was very well acquainted with his knaueries and sorceries, so that he was hated aswell for his owne knauery, as also for his maisters: for no man would giue him entertainment into his seruice, because of his unhappinesse, but *Faustus*: This *Wagner* was so well beloued with *Faustus* that he vsed him as his son: for doe what he would, his maister was alwayes therewith well contented. And when the time drew nigh that *Faustus* should end, hee called vnto him a Notary and certaine Maisters, the which were his friends, and often conuersant with him, in whose presence he gaue this *Wagner* his house and garden. Item, he gaue him in ready money 16000. Guilders. Item, a Harne. Item, a Gold chaine, much Plate, and other household stufte. That gaue he to his servant, and the rest of his time he meant to spend in Inns and Students company, drinking and eating, with other iollitie: and thus he finished his will at that time.

How Doctor *Faustus* fell in talke with his servant touching his Testament and the couenants thereof. Chap. 57.

Now when his will was made, Doctor *Faustus* called vnto his servant, saying, I haue thought vpon thee in my Testament, for that thou hast bene a trusty servant vnto me, and a faithfull, and hast not opened my secrets, and yet further (said hee) aske of me before I dye what thou wilt and I will giue it vnto thee. His servant rashly answered, I pray you let me haue your cunning. To which Doctor *Faustus* answered I haue giuen thee al my booke, vpon this condition that thou wouldst not let them be common, but vse them for thine owne pleasure, and study carefully in them. And dost thou also desire my cunning: that maist thou peraduenture haue, if thou loue and peruse my booke well. Further (said Doctor *Faustus*) seeing that thou desirest of me this request, I will resolute thee, my Spirit Mephistophiles his time is out with me, and I haue nought to command him as touching thee, yet will I helpe thee to another if thou like well thereof. And within three daies after he called his servant vnto him, saying: art thou resolved, wouldst thou verily haue a spirit: When tell me in what manner or forme thou wouldst haue him: to whom his servant answered, that he would haue him in the forme of an Ape: whereupon appeared presently a Spirit

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unto him in manner and forme of an Ape, the which leaped about the house. Then said Faustus se, there hast thou thy request, but yet he will not obey thee untill I be dead, for when my spirit Mephostophiles shall fetch me away, then shall thy spirit be bound unto thee, if thou agree: and thy spirit shalt thou name Abercocke, for so he is called: but all this is vpon condition that you publish my cunning and my merry conceites: with all that I haue done (when I am dead) in an historie: and if thou canst not remember all, the spirit Abercocke will helpe thee: so shall the great acts that I haue done be manifest vnto the world.

How Doctor *Faustus* hauing but one month of his appointed time to come, fell to mourning and sorrow with himselfe, for his deuillish exercise. Chap. 58.

Time ranne away with Faustus, as the houre glasse, for he had but one month to come of his 24. yeares, at the end whereof he had giuen himselfe to the Diuell body and soule, as is before specified. Here was the first token, for he was like a taken murtherer, or a theefe, the which findeth himselfe guilty in conscience, before the Iudge haue giuen sentence, fearing euery houre to dye: for he was grieued, and in wayling spent the time, went talking to himselfe, wringing of his hands, sobbing and sighing, his flesh, fell away and he was very leane and kept himselfe close: neither could he abide to see or heare of his Mephostophiles any moze.

How Doctor *Faustus* complained that he should in his lusty time and youthfull yeares dye so miserably.

Chap. 59.

This sorrowfull time drawing nere so troubled Doctor Faustus, that he began to write his minde, to the end he might peruse it often, and not forget it, and which was in manner as followeth.

Ah Faustus, thou sorrowfull and wofull man, now must thou goe to the damned company in vnquenchable fire, whereas thou mightest haue had the ioyfull immortality of the soule, the which thou now hast lost. Ah grosse vnderstanding and wilfull will, what seazeth on my limbes, other then a robbing of my life? Bewaile with me my sound and healthfull body, and wit and soule: bewaile with me my senses, for you haue had your part and pleasure aswell as I. Ah enuy and disdain, how haue you crept both at once into mee, and how for your sakes, I must suffer all these torments! Ah whether is pittie and mercy fled: Upon what occasion hath heauen repayed me with this reward,
by

of Doctor Faustus.

by sufferance to suffer me to perish? Wherefore was I created of man? The punishment I see prepared for mee, of my selfe now must I suffer. Ah miserable wretch, there is nothing in this world to shew me comfort: then woe is me, what helpeth my wayling?

Another complaint of Doctor *Faustus*. Chap. 60.

O woe, wofull and weary wretch: oh sorrowfull soule of Faustus: now art thou in the number of the damned, for now must I waite for vnmeasurable paines of death, yet farre more lamentable then euer yet any creature hath suffered. Ah senceles, wilfull, and desperate forgetfulness! Oh cursed and vnstable life! Oh blinde and carelesse wretch, that so hast abused thy body, sence, and soule! Oh foolish pleasure, into what a weary laborinth hast thou brought me, blinding mine eyes in the clearest day? Ah weake heart. Oh troubled soule, where is become thy knowledge to comfort thee? Oh desperate hope, now shall I neuer more be thought vpon: Oh care vpon carefulnesse, and sorrowes on heapes: Ah grievous paines, that pierce my panting heart, whom is there now that can deliuer me? Would God I knew where to hide me, or into what place to creepe or flie. Ah woe, woe is me, be where I will, yet am I taken. Here with woe Faustus was sorrowfully troubled, that he could not speake to vtter his minde any further.

How Doctor *Faustus* bewailed to thinke on Hell, and of the miserable paines therein provided for him. Chap. 61.

Now thou Faustus, damned wretch, how happy wert thou if as an vnreasonable beast thou mightest dy without soule, so shouldst thou not feele any more doubts: But now the Deuill will take thee a way both body and soule, & set thee in an vspeakeable place of darknes: for although other soules haue rest and peace, yet I woe damned wretch must suffer al manner of filthy stench, paines, colde, hunger, thirst, heat, freezing, burning, hissing, gnashing, and all the wrath and curse of God, yea all the Creatures that God hath created are enemies to me. And now too late I remember that my spirit Mephistophiles did once tell me there was great difference amongst the damned: for the greater the sin the greater the torments: for as the twigs of a tree makes greater flame then the truncke thereof, and yet the truncke continueth longer in burning, even so the more that a man is rooted in sinne, the greater is his punishment. Ah thou perpetuall damned wretch, now art thou throwne into the euerlasting fiery lake that neuer shall be quenthed: there must I dwell in all manner of wailling, sorrow, misery, paine, torment, griefe, howling, sighing, sobbing, running of the eyes, stinking at nose, gnashing

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of teeth, feare to the eares, horroz to the conscience, and shaking both of hand and foote. Ah that I could carry the Heauens vpon my Shoulders, so that there were time at last to quit me of this euerlasting damnation: Oh who can deliuer me out of the fearfull tormenting flame, the which I see prepared for me? Oh there is no helpe, nor any man that can deliuer me, nor any wayling of sinnes can helpe me, neither is there rest to be found for me day or night. Ah woe is me, for there is no helpe for me, no shield, no defence, no comfort. Where is my holde? knowledge dare I not trust: and for a soule to God-wards, that haue I not, for I shame to speake vnto him: if I doe, no answer shall be made me, but hee will hide his face from me, to the end that I should not beholde the ioyes of the chosen. What meane I then to complaine where no helpe is? So I know no hope resteth in my groanings. I haue desired that it should be so, and God hath said Amen to my misdoings: for now I must haue shame to comfort me in my calamities.

Here followeth the miserable and lamentable end of Doctor Faustus, by the which all Christians may take an example and warning. Chap. 52

The full time of Doctor Faustus his 24. yeares being come, his spirit appeared vnto him giuing him his writing againe and commaunding him to make preperation, for that the Deuill would fetch him against a certaine time appointed. Doctor Faustus mourned and sithed wonderfully, and neuer went to bed, nor slept winke for sorrow. Wherefore his spirit appeared againe comforting him and saying: My Faustus, be not thou so cowardly minded, for although that thou loest thy body, it is not long vnto the day of Iudgement, and thou must dye at the last, although thou liue many thousand yeares. The Turkes the Jewes, and many an vnchristian Emperour are in the same condemnation: therefore my Faustus be of good courage, and be not discomforted, for the Deuill hath promised that thou shalt not be in paine as the rest of the damned are. This and such like comfort he gaue him: but he tolde him false, and against the saying of the holy Scriptures. Yet D. Faustus that had none other expectation but to pay his debts with his owne skin, went (on the same day that his spirit said the deuill would fetch him) vnto his trusty and dearest beloued brethren and companions, as Masters and Batchelers of Art, and other students more, the which did often visit him at his house in merriment: these he intreateth that they would walke into the Village called Rimlich, halfe a mile from Wittenberg, and that they would there take with him for there repast a small banquet, the which they

of Doctor Faustus

they all agreed vnto: so they went together: and there held their dinne in a most sumptuous manner. D. Faustus with them (dissemblingly) was merry but not from the heart: wherefore he requested them that they would also take part of his rude supper: the which they agreed vnto, for (quoth he) I must tell you what is the Victualers due: and when they sleept (for drinke was in their heads) then Doctor Faustus paid and discharged the shot, and bound the students and the Waiters to goe with him into another roome, for he had many wonderfull matters to tell them, and when they were entred the roome as he requested, Doctor Faustus said vnto them as hereafter followeth.

An Oration of *Faustus* to the Students.

Chap. 63

My trusty and welbeloued friends, the cause why I haue invited you into this place is this: Forasmuch as you haue knowne me this many yeares in what manner of life I haue liued, practising all manner of Coniurations and wicked exercises, the which I obtained through the helpe of the deuill, into whose deuillish fellowship they haue brought me, the which vse the like Art and practise, urged by the detestable prouocations of my flesh, and my stiffe-necked and rebellious will, with my filthy infernal thoughts, the which were euer before me, pricking me forward so earnestly, that I must perforce haue the consent of the deuill to ayde me in my deuises. And to the end I might the better bring my purpose to passe, to haue the deuils aide and furtherance, which I neuer haue wanted in my actions, I haue promised vnto him at the end and accomplishing of 24. yeares, both body and soule, to doe therewith at his pleasure: and this day, this dismall day, those 24. yeares are fully expired, for night beginning my houre-glasse is at an end, the direfull finishing whereof I carefully respect: for out of all doubt this night he will fetch me, to whom I haue given my selfe in recompence of his seruice, both body and soule, and twice confirmed writings with my proper blood. Now haue I called you my welbeloued Lords, friends, brethren, and fellowes, before that fatall houre, to take my firendly farewell, to the end that my departure may not hereafter be hidden from you, beseeching you herewith (curteous louing Lords, and brethren) not to take in euill part any thing done by me, but with friendly commendations to salute all my friends and companions wheresoeuer, desiring both you and them if euer I haue trespassed against your mindes in any thing that you would heartly forgive me: and as for those lewd practises this is full 24. yeares I haue followed, you shal hereafter

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Ande thence in writing: and I beseech you let this my lamentable end to the residue of your liues be a sufficient warning that you haue God alwayes before your eyes, praying vnto him that he would euer defend you from the temptations of the deuill and all his false deceits, not falling altogether from God, as I wretched and vngodly damned creature haue done, hauing denied and defied Baptisme, the Sacraments of Christs body, God himselfe, all heavenly powers, and earthly men: yea, I haue denied such a God that desireth not to haue one lost. Neither let the euill fellowship of wicked companions misleade you as it hath done me: visite earnestly and oft the Church, warre and strue continually against the deuill with a good and stedfast beleife in God, and Iesus Christ, and vse your vocation in holinesse. Lastly to knit by my troubled Oracion, this is my friendly request that you would goe to rest, and let nothing trouble you: also if you chance to heare any noise or rumberling about the house, be not therewith afraid: for there shall no euill happen vnto you: also I pray you rise not out of your beds, But aboue all things I intreat you, if you hereafter find my dead carkasse, conuay it in the earth, for I die both a good and bad Christian, for that I know the deuill will haue my body, and that would I willingly giue him, so that he would leaue my soule in quiet: wherefore I pray you that you would depart to bed, and so I wish you a quiet night, which vnto me notwithstanding shalbe horrible and fearefull.

This Oracion or declaration was made by Doctor Faustus, and that with a hearty and resolute minde, to the end he might not discomfort them: but the Students wondered greatly thereat, that he was so blinded for knauey, conuuration, and such like foolish things, to giue his body and soule vnto the deuill, for they loued him intirely, and neuer suspected any such things before he had opened his mind vnto them: wherefore one of them said vnto him: Ah friend Faustus, what haue you done to conceale this matter so long from vs: we would by the helpe of good Diuines, and the grace of God haue brought you out of this net, and haue toke you out of the bondage and chaines of Sathan, whereas now we feare it is too late, to the bitter ruine of your body and soule. Doctor Faustus answered, I durst neuer doe it, although I often minded to settle my selfe to godly people, to desire counsell and helpe, and once mine olde neighbour counselled me, that I should follow his learning and leaue all my Coniurations, yet when I was minded to amend, and to follow that good mans counsell, then came the deuill and would haue had me away, as this night he is like to doe, and said so soone as I turned againe to God he would dispatch me altogether.

